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STC 16004

8 May
1740

Bought at Mysel's
Sale at Langford in 1766
for L^d J

XX Benton 28.31

Engel 28.31

C In almanacke for .xxiiij. yerres.

Disce

**Altera do
minicalis**

**Querus
numerus**

Isachia

**Primer
annus**

m. d. xxxviij.	i. Apryl	xviij	B
m. d. xxxviij.	xxi. Apryl	xix	F
m. d. xxxix.	vi. Apryl	i	A
m. d. xl.	xxviij. Mar.	ij	C
m. d. xli.	xviij. Apryl	iii	B
m. d. xliij.	ix. Apryl	iiii	A
m. d. xliij.	xxv. Mar.	v	B
m. d. xliiij.	xij. Apryl	vi	E
m. d. xlv.	v. Apryl	vii	D
m. d. xlv.	xxv. Apryl	viii	C
m. d. xlvij.	x. Apryl	ix	B
m. d. xlvij.	i. Apryl	x	B
m. d. xlix.	xxi. Apryl	xi	F
m. d. l.	vi. Apryl	xij	E
m. d. li.	xxix. Mar.	xiii	D
m. d. liij.	xviij. Apryl	xiiii	B
m. d. liij.	ij. Apryl	xv	A
m. d. liiij.	xxv. Mar.	xvi	B
m. d. lv.	xiiij. Apryl	xvii	F
m. d. lvi.	v. Apryl	xviii	D
m. d. lvij.	xviij. Apryl	xix	C
m. d. lvij.	x. Apryl	i	B
m. d. lix.	xxviij. Mar.	ij	A



The fyrst .vi. yerres of mannes byrth & aegge
 May well be compared to Januere.
 For in this month is no strength no courage
 More than in a chylde of the aegge of .vi. yere.

In January / The nyght is .xvi. houres
 and the daye is .viij. houres.

A Circumcysion.

b octaues of saynt Stephan

January,

xi	c	octaues of saynt Johan	li
	d	octaues of Innocentes	lii
xix	e	octaues of saynt Thomas martyr	liii
viii	f	E pyphanye	lv
	g	saynt Felx and January	lvii
xvi	A	saynt Luciane	lviii
v	b	saynt Joyce	lix
	c	saynt Paule heremyte	lxi
xiii	d	T he Sonne in aquarius.	lxii
ii	e	saynt Archade martyr	lxiii
	f	octaue Epyphany. Hylary.	lxiiii
x	g	saynt Felx pzeest	lxv
	A	saynt Maure abbot	lxvi
xviii	b	saynt Marcell bylshop of Rome	lxvii
vii	c	saynt Anthon	lxviii
	d	saynt prysca byrgyn	lxix
xv	e	saynt wulstapn bylshop	lxx
iiii	f	saynt Sebastian and Iabyan	lxxi
	g	saynt Agnes byrgyn	lxxii
xii	A	saynt Wyncent martyr	lxxiii
i	b	saynt Emerencyne	lxxiiii
	c	saynt Tymothe	lxxv
ix	d	C onuersyon of saynt paule	lxxvi
	e	saynt Polycarpe bylshoppe	lxxvii
xvii	f	saynt Iuliane hylshop	lxxviii
vi	g	saynt Agnes the seconde	lxxix
	A	saynt Valary bylshoppe	lxxx
xiiii	b	saynt Basilidis quene	lxxxi
iii	c	saynt Saturnis and victor	lxxxii



The other. vi. yeris is lyke February
In the ende therf begynneth the sprynge
That tyme chyl dren is moost apt and redy
To receyue chastisemēt/nature & lernynge.

In February. The nyght is .xiij. how
res/ and the dape is .x. houres.

d saynt byrgit virgyn

vi e Purpysaeyon of our Lady

February.

xix f saynt blase byschoppe
 viij g saynt gylberte
A saynt agathe byrgyn
 xvi b
 b c saynt angule byschoppe
 d saynt paule byschop
 xiiij e saynt appolpne virgin
 ij f saynt scolastica virgin
 g saynt eustraspe virgin
A **The Sonne in Dilces.**
 b saynt wolfran byschoppe
 xviij c saynt valentyne martyr
 viij d saynt faustyne and ionyte
 e saynt Julpane virgin
 xv f saynt polycrone byschoppe
 iij g saynt symeon byschoppe
A saynt sabyne martyr
 xij b saynt myldrede virgin
 i c lxx. martyrs
 d cathedra of saynt peter
 ix e **Clodus bisextio**
 f **Mathy apostle.**
 xvij g Inuencyon of saynt paule
 vi **A** saynt nestor byschoppe
 b saynt austyne
 xiiij c saynt oswalde byschoppe

Wigyl.

A iij

iij
 iij.
 b
 bi
 bii
 biij
 ix
 x
 xi
 xii
 xiiij
 xiiij
 xv
 xvi
 xvij
 xvij
 xix
 xx
 xxi
 xxij
 xxij
 xxij
 xxv
 xxvi
 xxvij
 xxvij



Marche betokeneth the. vi. yeres folowynge
 Grayeng the erthe wt pleasaunt verdure
 That season youth careth for nothyng
 And without tought dooth his spoite & pleasure

In Marche. The nyght is. xij. houres /
 the daye is. xij. houres.

In d saynt Dauid byschoppe
 e saynt Chadde byschoppe

Marche.

xi	f	saynt Martyne	iiij
	g	saynt Adryane	iiij
ix	A		v
viii	b	saynt byctor and byctoryne	vi
	c	saynt perpetue and felycite	vii
vii	d	deposicion of saynt Felix	viii
vi	e	cl. martyres.	ix
	f	saynt Agape byrgyn	x
v	g	saynt Duryne and candide.	xi
iiii	A	saynt Gregory bylshop of Rome	xii
	b	saynt Theodoze matrone	xiii
iii	c	The Sonne in Arie. Equoc.	xiiii
	d	saynt Longinus marty.	xv
ii	e	saynt Eulary and Tacuan.	xvi
i	f	saynt Patrocke bylshoppe	xvii
	g	saynt Edwarde kynge	xviii
	A	saynt Joseph	xix
	b	saynt Luthberte abbot	xx
	c	saynt Benet abbot	xxi
	d		xxii
	e	saynt Theodoze preest	xxiii
	f	saynt Agapite marty.	xxiiii
	g	Annuncyacion bt our lady. f	xxv
	A	saynt castor marty.	xxvi
	b		xxvii
	c	saynt Dorathe virgyn	xxviii
	d	saynt byctoryne	xxix
	e	saynt Quirine	xxx
	f	saynt Aldelme bylshoppe	xxxi

Apryll.



The next. vi. pere maketh foure and twety.
 And figured is to ioly Apryll
 That tyme of pleasures mā hath moost plēty
 For the and louyng his lusses to fulfyll.

In Apryll. The nyght is. x. houres/ and
 the dape is. xiiij. houres.

In saynt Theodore blygyn
In saynt Mary Egypcyan

In
In

In
In

Apryll.

	b	saynt kytharde byschoppe		ix
xix	c	saynt Ambrose byschoppe	xi	xix
viii	d	saynt Martinian & martia.	i	viii
xvi	e	saynt syrt ⁹ byschop of Rome		xvi
v	f	saynt Euphemye	ix	v
	g	saynt Egesippi & his felowes		xix
xiii	A	saynt perpetuus byschop	xviii	xiii
ii	b	passyon of seven virgyns	vi	ii
	c	saynt Guthlake		xix
x	d	The Sonne in Tauro.	xiii	x
	e	saynt Iulys byschop of Ro.	ix	
xviii	f	saynt Tiburth and valarian.		xviii
vii	g	saynt Oswalde archbyshop	xi	vii
	A	saynt Isydore		xix
xv	b	saynt anicete byschop of Ro.	xix	xv
iiii	c	saynt Eleuther byschop.	viii	iiii
	d	salphegi byschop & martyr		xix
xii	e	saynt victor byschop of Rome		xii
i	f	saynt Symeon byschoppe		xix
	g	saynt Sother		xix
ix	A	saynt George martyr		xix
	b	saynt wylcryn byschop & martyr		xix
xvii	c	Marcke Euangelyst		xvii
vi	d	saynt Clete byschop of Rome		xvii
	e	saynt Anastase byschoppe		xvii
xiiii	f	saynt vitall martyr		xvii
iii	g	saynt peter of Wyllon		xix
	A	saynt Erkenwalde		xix



CAs in the moth of Maye all thyng is i myght
 So at. xxx. yeres man is in chye f lykynge
 Pleasaunt and lusty / to euery mannes syght
 In beaute and strength / to women pleasyng.

In Maye. The nyght is. viij. houres /
 the day is. xvi. houres.

fi b Phylpp and Iacob apostles.
 c Athanasie bylshop

i
 6

xix	d	Inuencyon of the crosse	liij
viij	e	Festum cozone spine domini	liij
	f	saynt Godarde	b
xvi	g	saynt Johan ante portam latinam	vi
b	H	saynt Johan of Beuarlay	viij
	b	apperynge of saynt Wyghell.	viij
xij	c	Trans. of saynt Nicholas	ix
ij	d	saynt Gordine and Epimach	x
	e	saynt Anthony martyr	xi
x	f	Meret/achilei/and pancratij	xij
	g	Servatius confessor	xij
xviij	H	The Sonne in Gemini	xiiij
vij	b	saynt Ilydoze martyr	xv
	c	saynt Brandyne byshop	xvi
xv	d	Trans. of saynt Bernarde	xviij
liij	e	saynt Diolcor martyr	xviij
	f	saynt Distanti byshop and confessor	xix
xij	g	saynt Bernardine.	xx
i	H	Helyne quene	xxi
	b	Juliane virgyn	xxij
ix	c	saynt Desyderij martyr	xxij
	d	trans. of saynt Franceys	xxiiij
xviij	e	saynt Aldelme byshoppe	xxv
vi	f	saynt austayne	xxvi
	g	saynt Bede preest	xxviij
xliij	H	saynt Bermayne byshoppe	xxviij
liij	b	saynt cozone martyr	xxix
	c	saynt felix byshop of Rome	xxx
xi	d	Petronille virgyn.	xxxi

June.



In June all thyng falleth to rypenesse.
 And so dooth man at. xxxvi. yere olde.
 And studyeth for to acqwyre rycheffe.
 And taketh a wyfe to kepe his housholde.

In June. The nyght is. vi. houres. And
 the day is. xviij. houres.

Recomede martyrs
 of Marcellyne and Peter

June.

June

bij	g	saynt Erasmus	ix
xbij	A	saynt petroce	xix
v	b	Bonyface and his felowes	v
	c	Mellone archbysshoppe	vi
xix	d	Translacyon of s. wilstane	xix
ij	e	Mederde and gilderde	ix
	f	Translacyon of s. Edmund	ix
x	g	yuon confessor	x
	A	Barnabe apostle	xi
xbij	b	Basylde/neryne/s nabo.	xix
xij	c	Anthony. The sonne in cancer	xix
	d	Basyl byshoppe	xix
xv	e	Wylte/Modeste & crescenty	xv
xix	f	Translacyon of saynt rycharde	xix
	g	Saynt botulphe	xix
xix	A	Marcelly and marcylian	xix
i	b	Geruasly and Prothasly	xix
	c	Translacyon of s. Edward	xx
ix	d	walburge virgyn	xx
	e	saynt Albane martyr	xx
xv	f	Saynt Audye Wygyl	xx
vi	g	The Natiuite of Iohn Baptyst	xx
	A	Translacyon of elegy bys.	xx
xix	b	Iohn and Paule	xx
ix	c	Saynt crescent	xx
	d	Leo byshop of Rome	xx
xi	e	Peter and Paule apostles	xx
	f	Commemozacyon of Paule	xx



At xl. yere of aegge or elles neuer
 Is ony man ende wed wiche wysdome.
 For than forthon his myght fayleth ever.
 As in July dooth every blossom.

In July. The nyght is. viij. houres / and
 the day is. xvi. houres.

rix g Octa. Johh baptyst
 viij A Wiltyacyon of our Lady

July

	b	Translacyon of Thomas apostle.	iiij
xviij	c	Translacyon of saynt martin.	liij
v	d	zoe virgyn and martyr	v
	e	octa. apost. peter and paule.	vi
xiiij	f	Translacyon of Thomas martyr	vii
ij	g	Deposicyon of saynt grymbalde	viii
	H	Ciryll byshoppe	ix
x	b	Seuen brether martyrs	x
	c	Translacyon of saynt benet	xi
xviij	d	Nabor and felyr	xii
vij	e	Byuate martyrs	xiii
	f	The sonne in Leo.	xiiii
xv	g	Translacyon of saynt swythune	xv
iiii	H	Saynt osmunde	xvi
	b	Kenelme kynge	xvii
xij	c	Arnulphe byshop.	xviii
i	d	Rufyne and Justyne	xix
	e	Saynt margaret virgyn.	xx
ix	f	Barrede virgyn.	xxi
	g	Mary magdalen.	xxii
xviij	H	Appolynarius byshoppe.	xxiii
vij	b	Chrysstine virgyn. Wigyll.	xxiiii
	c	James apostle. I. Chysofer.	xxv
xiiij	d	Anne mother of our Lady	xxvi
ij	e	The seuen sleepers	xxvii
	f	Samplon byshoppe	xxviii
xi	g	Felyr and his felowes	xxix
xix	H	Abdon and sennes	xxx
	b	Bermayne byshoppe.	xxxi



The goodes of the erthe is gadred euer more.
 In august so at .xlviij. yere.
 Man ought to gather some goodes in store.
 To susteyne aye that than draweth nere.

In August. The nyght is .x. houres/and
 the daye is .xiiij. houres.

viii c Lammas Daye

xvi d saynt Stephan bps hop of Rome

August.

b	e	Inuencyon of saynt Stephan	ix
	f	saynt Justyne preeſt	xix
xix	g	Festum niuis	ix
ix	A	Transly. of our lorde	xix
	b	The feast of Jesu	xix
x	c	saynt Ciryake and his felowes	xix
	d	saynt Romayne martyr	ix
xviii	e	saynt Laurence martyr	x
xv	f	saynt tyburcyus martyr	xix
	g	saynt Clare virgyn	xix
xv	A	saynt ypolyte and his felowes	xix
xiii	b	Eusebius Vigell.	xix
	c	The assumpcyon of our lady.	xv
xix	d	saynt Rocke. The Sonc in virgo	xix
i	e	octaues of saynt Laurence	xix
	f	saynt Agapite martyr	xix
ix	g	saynt Magnus martyr	xix
	A	saynt Lewys martyr	ix
xviii	b	saynt bernarde abbot	xix
xvi	c	octa. assumpcyon	xix
	d	Timothei Vigell	xix
xviii	e	Bartelmewe apostle.	xix
xv	f	saynt Lewys kynge	xix
	g	saynt Seuerync	xix
xv	A	saynt Kuse martyr	xix
xix	b	saynt Austayne	xix
	c	Decollacyon of saynt Johan	xix
xviii	d	saynt felyx and adaucte	xix
	e	saynt Luthburge virgyn	xix



Lete no man thynke for to gather plenty.
 yf at .liiij. yere he haue none
 No more than yf his barne wer e empty
 In septembre/whan all the corne is gone.

BI Septēbre. The nyght is .xij. houres.
 and the dawe is .xij. houres.

xvi f Saynt gyles abbot
 v g Saynt anthony martyr.

xliij	A	b	translacyon of s. Cuthberte	liij
liij		c	Bertyne abbotte.	lv
		d	saynt Eugenius.	lvi
lxx		e		lvij
		f	Qatppte of our Lady.	lviii
lxxviij		g	saynt gorgone martyr.	lix
lxxij	A		saynt syluys bysshoppe	lx
		b		lxi
lxxv		c	saynt marciane bysshoppe	lxij
liij		d	saynt Maurilius bysshoppe	lxiii
		e	Exaltacyon of the holy Crosse.	lxiiii
lxxij		f	The sonne in Libra.	lxv
i		g	saynt Edyth virgyn.	lxvi
	A		saynt Lamberte bysshoppe	lxvii
ix		b	saynt victor and corona	lxviii
		c	saynt Januarius martyr.	lxix
lxxviij		d	Saynt eustace.	lxx
lxij		e	Macheve apostle	lxxi
		f	saynt mauryce and his company.	lxxii
lxxiiij		g	saynt Teclia virgyn.	lxxiii
liij	A		saynt andoche martyr	lxxiiii
		b		lxxv
lxxi		c	saynt Cypryane and Justyne	lxxvi
lxx		d	Saynt Cosme and Dampyne.	lxxvii
		e		lxxviii
lxxij		f	Mychael archangell	lxxix
		g	saynt Hierome prest.	lxxx

Octobre.



C By Octobre betokeneth. lxx. yere.
 That ayege hastely doothe man assayle.
 If he haue ought than it dooth appere.
 To lye quyetly after his trauayle.

R Octobre. The nyght is. xiiij. houres.
 and the daye is. i. houres.

rvi **A** saynt Remyge byshoppe
v **b** saynt Leodegare martyr

Octobre.

xlj	e	saynt candidi martyr.	ix
ij	d	saynt fraunceys confessor	iiij
	e	saynt Appolynaris martyr	v
x	f	saynt fayth	vi
	g	Merci and merciliani	vii
xviij	A	saynt Delagie	viii
vij	b	saynt Dionysij rustici and eleutheri	ix
	c	saynt Bereon and victor	x
xv	d	saynt Richasius byshoppe	xi
iiii	e	saynt wylfryde	xii
	f	Trans. of saynt Edward	xiii
xij	g	saynt Calypte byshop of Rome	xiiii
i	A	saynt wolfrane byshoppe	xv
	b	Thesonne in scorpio.	xvi
ix	c	saynt Audy virgyn	xvii
	d	Huke Euangelyst.	xviii
xviij	e	saynt Frydeswyde virgyn	xix
vi	f	saynt Austrebert virgyn	xx
	g	saynt vsule with. xi. M. virgyns	xxi
xliij	A	Mary salome	xxii
iiij	b	saynt romayne byshop.	xxiii
	c	saynt Maglore byshoppe.	xxiiii
xi	d	Crispyne and cryspynian	xxv
xix	e	saynt Euaryste byshop of Rome	xxvi
	f	Wigyll.	xxvii
viii	g	Symon and Jude apostles.	xxviii
	A	saynt Marciscus byshoppe.	xxix
xvi	b	saynt germayne capua.	xxx
v	c	saynt Dymityne	xxxi
		Wigyll.	



Cabhan man is at .lxxvj. yere olde
 whyche lykened is to bareyne November
 He wereth unweldy / sekely / and colde
 Than is soule helth is tyme to remembre

Novembre. The nyght is .xvi. hou-
 res / and the daye is .viij. houres.

In the feast of all sayntes

In the feast of all soules.

Nouembre.

ij	f	saynt wenefrede virgyn.	ij
	g	saynt amantys	iiij
x	A	saynt Aete preste	v
	b	saynt Leonarde	vi
xviij	c	saynt wylfryde archbysshoppe	vij
vii	d	Quatuor coronatorum.	viii
	e	saynt theodore.	ix
xv	f	saynt Martyn bysshop of Rome	x
iiii	g	Saynt Martyn bysshop.	xi
	A	saynt Paterne marty.	xii
xij	b	saynt Bpce bysshop and cōfessour.	xiii
i	c	Translacyon of saynt erkenwalde	xiiii
	d	The sonne in Sagittarius	xv
ix	e	saynt Edmunde archbysshoppe	xvi
	f	saynt Hewe bysshoppe.	xvij
xvij	g	octa. of saynt Martyn.	xviii
vi	A	saynt Elizabeth	xix
	b	saynt Edmunde kynge	xx
xiiii	c	Presentacyon of our Lady.	xxi
iii	d	saynt Cecily virgyn and marty.	xxii
	e	saynt Clement bysshop of rome	xxiii
xi	f	saynt Byslogony marty.	xxiiii
xix	g	saynt Katheryne virgyn.	xxv
	A	saynt Lin bysshoppe of Rome	xxvi
viii	b	saynt Agricole and vital.	xxvii
	c	saynt ruse marty.	xxviii
xvi	d	saynt saturne	xxix
v	e	Andrew apostle.	xxx



The yere by Decembre taketh his ende
 And so dooth man at thre score and twelue.
 Nature with aeege wpll hym on message sēde
 The tyme is come that he must go hym selue.

RII Decēbre. The nyght is. xviij. houres
 and the daye is. vij. houres.

f saynt Hope byllhoppe
 g saynt lybane

f
 g

Decembre.

iiij	A deposicion of saynt osmund	iiij
v	b saynt Barbara virgyn	iiij
	c saynt Sabba abbot	v
xviij	d Nicholas bps hoppe.	vi
xv	e octaues of saynt andrew	vii
	f Concepcyon of our lady.	viii
xv	g saynt Cyprian abbot	ix
iiij	A saynt Eulalie	x
	b Damase bps hoppe of Rome	xi
xv	c The Sonne in Capricorne	xii
i	d saynt luy byrgyn	xiii
	e othilie virgyn	xiiii
ix	f saynt valery bps hoppe	xv
	g C Sapientia.	xvi
xv	A saynt lazarus bps hoppe	xvii
vi	b saynt Gratian bps hoppe	xviii
	c saynt benyce virgyn	xix
xiii	d saynt Julyan martyr	xx
iiij	e Saynt Thomas Apostle	xxi
	f xxx. martyrs	xxii
xi	g byctorye virgyn	xxiii
xix	A Wigyll.	xxiiii
	b Natyuite of our lord	xxv
xviij	c Stephan prothomartyr	xxvi
	d Iohan euangelyst	xxvii
xvi	e Chyldermas daye	xxviii
v	f Thomas martyr	xxix
	g Translacyon of saynt James	xxx
xiii	A saynt Syluester bps hop of Rome	xxxi

Note the golden nombre that is writen after
the sayntes on the ryght hande in the moneth of
Marche and **Aprill**. And the sonday nexte after
the goldē nōbre for the peare shall be **Ester day**.

The dayes of the weke moralysed.

Sunday.



Am Sunday mooste honorable
The heed of al the weke dayes
That day all thynges laborable
Ought for to reſte/ & gyue prayſe
To our Creatour/ that alwayes
wolde haue vs reſte after trauayle
Man/ ſeruaunt/ and thy beaſte he ſayes
And the other to thyne auayle.

Monday.

Monday men ought me for to call.
In whiche good workes ought to begynne
~~by the firste dede of all~~
Intendynge for to flee deedly synne
This worldly gooddes truely to bynne
with labour/ and true exercyſe
For who of good workes can not blynne
To his rewarde/ ſhall bynne Paradyſe.

Tuesday.

Tuesday am alſo named of Mars
Called of goddes armypotent
I loue neuer for to be ſcars
Of workes/ but alwayes dyligent
Strypynge agaynſte lye indigent
Beynge in this worlde/ or elles where

To serue our lorde/with good intent
As of duety/we are bounde here.

Wednesday.

Wednesday/sothely is my name
A mydes the weke is my beynge
wherin all vertues dothe frame
By the meanes of good luyng
I do remembre the heuenly kyng
That was solde in my season
I do worke with true meanyng
Hym for to serue/as it is reason

Thursday.

I am the mervest of seven
Called thursday verely
In my tyme the kyng of heuen
Made his souper merely
~~In forme of breade~~/gaue his body
To his Apostles/as it is playne
And then washed theyr fete mekely
And went to Olpuet mountayne

Fryday.

Named I am deuoute fryday.
The whiche careth for no delyte
But to mourne/fast/deale and pray
I do set all my hole appetyte
To thynke on the Iues dyspyte
Howe they dyd Chryste on the tre rent
And thynkyng howe I may be qupte
At the dredefull Iudgement

Saterday.

The .x. commaundementes.

Saterday I am comynge laste
Trustynge on the tyme well spent
Hauynge euer mynde stedfaste
On that lorde that harowed hell
That he my synnes wyl expell
At the instaunce of his Mother
whose goodnesse dothe farre excell
whome I serue aboue all other amen.

*a moste sweete
for a praymer*

The commaundementes of God gyuen by
Moyse/and expounded by **Chrysostom** into our
Mother tongue/very necessarye and ex-
pedyent for yowthe and all other for
to lerne and to knowe.

The fyfthe Table.



LAm the Lorde thy god/whi-
che haue brought the out
of the lande of Egypt and
out of the house of bondage
Exodi. xx. Thou shalte ha-
ue none other goddes i my
syght. **Deuter. vi.** Thou
shalte make the no graue
ymage: neyther any simi-
litude that is i heue aboue
or in the earthe beneath/or in the water that is
beneath the earthe. Se that thou neyther bowe
thy selfe to them: neyther serue them. For I the
lorde thy god am a gelouse god/ & vyfite the syn-
ne of the fathers vpo the chylde vnto the thyrde
and fourth generacyō of them that hate me/and

The .x. commaundementes.

yet shewe mercye to thousandes amōge thē that loue me and kepe my commaundementes.

Mar. iij. Deute. vi. Math. iij. Heare Israell/our lorde god is one lorde : and thou shalt loue thy lorde god with all thy herte / with all thy Soule / with all thy mynde / and with all thy strength. Thou shalt worship thy lorde god / & hym onely shalt thou serue.

The .iij. commaundement.

Thou shalt not take the name of the lorde thy god in vayne. For the Lorde wpll not holde hym gyltlesse / that taketh the name of the lorde his god in vayne.

Mathewe. v.

Ye haue herde howe it was sayde to thē of olde tyme. Thou shalt not forswear thy selfe / but shalt performe thyn othes to the Lorde.

I say vnto you / swear not at all: neyther by heuē / for it is goddes seate / nor by the earth / for it is his fote stole / neyther by Ierusalē / for it is the Citie of s great kynge. Neyther shalt thou swear by thy heade : bcause thou canst not make one wypte heare or a blacke. But let your communication be: yea / yea & nay naye: for what soeuer is more then that / commeth of euyl.

The .iij. commaundement.

Remembre the Sabbath daye that thou sanctify it. **Exodi. xx.** Syre dayes mayste thou labour / and do all that thou hast to do / but the seuenth daye is the Sabbath of the Lorde thy god. In it thou shalt do no maner worke /

The .x. commaundementes.

neither thou / nor thy sone / nor thy daughter
neither thy manservant / nor thy mayde ser-
uant / nor thy cattell: nor yet the straunger that
is within thy gates. For in fyre dayes the Lorde
made heuen and earth / and the see / and all that
is in them / and rested the seventh day wherfore
the Lorde blessed the seventh daye / & halowed it
Math. xij. Mark. iij. It is lefull to do a good dede
on the Sabbath day. For the sone of mā is lorde
euen of the Sabbath day. The Lorde sayth by
his prophet. **Isay. xli. & lviij.** That his sabbath
is halowed and kepte / when we rest and cease to
do our owne wyll / to folowe oure owne wayes / &
to speake our owne wordes: when we in worde /
thought / and dede fulfyll his well (I say) & not
ours: and when we suffer hym to do his workes
in vs / that at the last we may come to that Sab-
bath and true reste / euen eternall lyfe / whiche
Christ the Lorde of the sabbath hath opteyned
for vs by his blode.

The seconde Table.

The .iij. commaundement.

Honoure thy Father and thy Mother / that
thy dayes may be longe in the lande whe-
che the lorde thy god gyueth the. **Mat. xv.**

Honour thy father and thy mother. **Ephe. vi.**
Luke. ij. Honour father and mother: this is the
first commaundement that hath any promyse
that thou mayst be in good estate: and lyue longe
on the earth. By this commaundement Christe

The .x. commaundementes.

teacheth vs not onely to haue our father and mother in reuerence / and to obey them / as he hym selfe was subiecte vnto his Mother the virgyn Mary: but also to minyster vnto theyr necessities. **Matth. xv. Marke. vii.**

The .viii. commaundement.

Thou shalt not kyll. **Matth. v.** We haue herde how it was sayde vnto them of the olde tyme. Thou shalt not kyll. who soeuer kyll leth shalbe in daunger of iudgement. But I say to you: who soeuer is angry with his brother shalbe in daunger of iudgement. who soeuer sayth to his brother / Racha: shalbe in daunger of a counsell. But who soeuer sayth: thou fool shalbe in daunger of hell fyre. **Item.** We haue herde howe it is sayd. Thou shalt loue thy neyghbour: and hate thyne enemye. But I say vnto you / loue your enemyes / blysse them that curse you / do good to them that hate you pray for them that do you wronge and persecute you: that ye may be the chyldre of your father whiche is in heuen. For he maketh the sonne to aryse on the euyll and on the good: and sendeth his rayne on the iuste and on the vniuste.

The .ix. commaundement.

Thou shalt not breake wedlocke. **Matth. v** We haue herde how it was sayd to them of olde tyme / thou shalt not commyt aduoutry. But I say to you / that who soeuer loketh on a wyfe / lustynge after her / hath commytted aduou-

The .x. commaundementes.

try with her all redy in his herte. **Hebre. xij.** Let wedlocke be had in pryce in all poyntes / and let thy chambze be vndefyled / for hooze keepers and aduouterers God wyll iudge.

The .vij. commaundement.

Thou shalt not steale. **Marck. x. Matth. v.** Steale not: defraude no man. If any man wyll sue the at the lawe / and take thy cote from the : let hym haue thy cloke also : gyue to hym that asketh : and from hym that wolde borrowe: turne not awaye. **1. Corinth. vi.** Now is there vtterlye a faute amonge you: because ye go to lawe one with another? Why rather suffre ye not wronge? why rather suffre ye not your selues to be robbed: yea / euen your selues do wronge and robbe / and that the brethrene. **Ephesi. iij.** Let hym that dyd steale / steale no more / but let him rather labour with his handes some good thyng / that he maye haue to gyue vnto hym that nedeth.

The .viij. commaundement.

Thou shalt beare no false wytnesse as gaynst thy neyghbour. **Mar. x. Matth. xij.** Beare no false wytnesse I say to you / that of euery ydle worde whiche men shal haue spoken they shal gyue aecomptes at the daye of iudgement. **Eph. iij.** Wherefore put away lyeing / and speake euery man trueth to his neyghboure / for as moche as we are membes one of another. Let not fylth communycacyon procede out

The .x. commaundementes.

of your mouthes : but that whiche is good to
edispe with al / when nede is / that it may haue
faueur with the hearers. **Ephe. v.** Let al bytter-
nesse/fearfnesse and wꝛath / roꝝnge and cursed
speaking / be put away from you. Let no fylthy-
nesse/folyshe talking / noꝝ iellynge (whiche are
not comly) be ones named amonge you : but ra-
ther gꝝyng of thankes.

The .x. and .x. commaundement.

X. **T**hou shalt not coueyt thy neyghbours
house. Neyther shalt thou coueyt thy
neyghbours wꝛfe: his man seruauit/his mayde
his oꝛe / his asse / oꝛ ought that is his. **Mat. vii.**
Mar. xij. **Matth. xij.** **Marke. iij.** What soeuer
ye wolde that men shulde do to you : euen so doo
ye to them. To loue a mannes neyghbour as
hym selfe / is a greater thyng then all burnt
offerpynges and sacryfyces. Be not ouercommie
with luste/foꝝ the care of this worlde and the di-
sceptfulnesse of ryches choke te worlde.

Hebzeos. xij. i. **Timo. vi.** Let your conuersacyon
bet without couetousnes / and be content with
that that ye haue al redy. Godlynes is great
ryches / yf a man be content with that he hath.
Foꝝ we brought nothyng in to the worlde / and
it is a playne case / that we cary nothyng out.

When we haue fode and rayment / let vs ther
with be content. They that wyll be ryche / fall
in to temptacyon and snares / and in to many
folyshe and noysom lustes / whiche drowne men

The .x. commaundementes.

in perdicyon and destruccion. For couetousnes is the rote of all euyl; whiche whyle some lusted after/they erred from the sayth/and tangled the selues with many sorowes. **Deuterodo. vi.**

These wordes which I commaunde the this day shall be in thyne herte/and thou shalt whette them on thy chyliden/ and shalt talke of them when thou arte at home in thy house/ and as thou walkest by the way/ and when thou lpest downe/and when thou ryllest vp:and thou shalt bynde them for a sygne vpon thy hande. And they shall be papers of remembraunce bytweene thyne eyes/ and thou shalt wyte them vpon the postes of thy house/and vpon thy gates.

Deut. xij. Take hede and heare al these wodes which I commaunde the/ that it may go wel with the/ and with thy chyliden after the for euer/when thou doest that whiche is good and ryght in the syght of the lord thy god.

Deuteto. vi. Se thou do that whiche is ryght in the syght of the lord/that thou mayst prosper.

Deutero. xij. Ye shall do after nothyng that we do here this day/euery man what semeth hym good in his owne eyes. But what soeuer I commaunde you/that take hede ye do/and put no: thyng therto/no: take ought therfrom.

Deuter. xxiij. Cursed be he that conepnueth not in all the wordes of this lawe/to do them.

Jo. xij. If ye loue me/kepe my commaundementes. **Luke. xi.** Happy are they that heare the

The symbole of Athanasius.
 worde of god/and kepe it. **James. ij.** who soener
 shall kepe the hole lawe/and yet fayle in one
 poynt/he is gylty in al. For he that sayd. Thou
 shalt not commyt aduoutry: sayd also: thou shalt
 not kyll. **Ecclesia.** They that feare the lord kepe
 his commaundementes.

Finis.

**The symbole or crede of the great doctour
 Athanasius dayly red in the Church.**



Who soener wyl be
 saued / before all
 thynges it is necessary
 that he holde the trewe
 Catholyke fayth.

Which fayth / but yf eue-
 ry man wyl kepe hole
 and inuolate; without
 douth he shall eternally
 perishe.

This truly is the verpe
 Catholyke faythe / that
 we worshyp one god in
 trinite; and the trinite
 in vnyte.

Neither cōfoundyng the persones: neyther se-
 peratyng the substance.

The persone of the Father is one / the person
 of the Sone an other / the person of the holpe
 Ghoste an other.

But of the Father / of the Sone / and of the ho:

The symbole of Athanasius.

ly Ghost/there is one dyuinite/equal glory coe-
ternall maiesty e.

Suche as is the Father/suche is the Sonne su-
che is the holy Ghoste.

The Father is vncreate/the Sone vncreat/the
holy Ghost is vncreat.

The father is without measure/the Son with-
out measure/the holy ghost without measure.

The Father is everlastynge/the Sone everla-
stynge/the holy Ghost everlastynge.

And not withstandynge there be not. iij. everla-
stynge/the holy Ghost everlastynge.

Cuyn as there be not thre vncreat:noz. iij. vn-
mesurate/but one vncreat / et one vnmesurate.

Tykwylse the Father is almyghty/the Son al-
myghty, and the holy Ghoste almyghty.

And yet they bet not thre Almyghtyes/but one
god almyghty.

So the Father is God/the Sonne God/the ho-
ly ghost is God.

And yet they be not. iij. goddes/but one god.

So the Father is a lorde/the Sone a lorde / the
holy Ghost a lorde.

And yet they be not. iij. lordes/but one lorde.

Aoz as we be compelled by the Christian veryte
to confesse seperatly euery one person to be God
and Lorde.

So are we prohybite by the Catholike relyggyon
of Thyrstes sayth to say that there be. iij. Goddes
oz thre lordes.

The symbole of Athanasius.

The Father is made of none: neyther created nor gotten.

The Sonne is fro the Father alone: neyther made ne create/ but gotten.

The holy Ghost is fro the Father/ and the Sonne/ neyther made created / nor gotten but procede bynge.

And so there is but one Father / not thre Fathers / one Sonne / not thre Sonnes / one holy Ghost: not thre holy Ghostes.

And in this Trinite/ there is none before or after another / nothyng more or lesse: but all the thre persons be coeternel / and coequall to them selte.

So that by alwayes as now it hath ben aboue sayd/ the Trinite in vnite/ and the vnite in Trinite may be worshypped.

He therfore that wyll be saued / let hym vnderstande thus of the Trinite.

But it is necessary vnto euertlastyng health / that euery christian beleue also saythfully the incarnation of our lord Iesu chryste.

It is therfore the ryght sayth: that we beleue & confesse that our lord Iesu Chryste the Sonne of God/ is God and man.

He is god by the substance of the Father gotten before all worldes/ and he is man by the substance of his mother: borne in the worlde.

Perfyte God: perfyte man: beynge of a soule

The symbole of Athanasius

reasonable/and of fleshe humayne.

Equall to the Father by his Godhed / lesse the
the Father by his manhed.

Whicke thoughe he be God and man/pet is the
re not twyane but one Chryste.

Truely he is one not by turnyng of his godhed
in to māhed/but by assumptynge of his manhed
in to godhed.

Beynge one to all intentes / not by confusion of
substance/but by vnite of person.

Hoz as the reasonable soule and the fleshely
body is oz maketh one man / so God and man is
one Chryste.

Whicke suffered death for our saluacyon / de-
scended to helle/and rose from death the thyrde
daye.

Whicke ascended to heuens / sytteth at the
ryght hāde of God the Father almyghty from
thense shall he come to Judge the quicke and
dead.

At whose comynge all men muste ryse wth theyr
bodies / and shall gyue accompt of theyr owne
propre dedes.

And they that haue done well shall go in to
euerlastyng lyfe / they that haue done euyl in to
euerlastyng fyre.

This in the Catholyke sayth / whiche excepte
euery man saythfully and stedfastly do beleue he
can not be saued.

Finis.

The Offyce of all Estates.

1. Timothy. ii.



A Bysshop muſte be faultleſſe / the huſ-
bande of one wyfe : ſober diſcrete :
honeſtly appareled : herberous : ap-
te to teache : not drunken : no ſpygh-
ter : not gyuen to fylthy lucre : but
gentyll : abhorrynge ſpyghtrynge : ab-
horrynge couetouſneſſe : and one that ruleth his
owne houſe honeſtly / hauynge chyl dren vnder
obedpence / with all honeſte.

Rulers.

Sapten. j.

Ye that are rulers of the earth / ſe that you
loue ryghteouſnes / and that you commyt none
vnrpyghteouſnes in iudgement. *Leuit. ix.* Thou
ſhalte not fauour the poore / nor honour the
myghty : but ſhalt iudge thy neyghbour ryght-
teouſly.

The comens. Leui. xix.

Ye ſhall not deceyue your brethren : neyther
with weyght nor meaſure : but ſhall haue true
ballances / and true weyghtes / for I am the Lord
de your God.

Huſbandes.

Ephes. v.

Huſbandes loue your wyues euen as chryſt
loued the congregacyon / and gaue hym ſelfe
for it to ſanctify it / and clenſed it in the foun-
taine of water thoroowe the worde / to make it
vn to hym ſelfe a gloriouſ congregacyon with-
out ſpot or wzencle / or any ſuche thyng.

So ought men to loue theyr wyues / as theyr
owne bodyes. He that loueth his wyfe / lo-

The office of all Estates.
neth hym self. For no man euer yet hated his owne flesh/ but noryshed is. &c.

Wyues.

Ephes. v.

Wyues submyt your selues to your owne husbandes/ as to the lord. For the husbande is the wyues hed/ euen as Chyrist is the heed of the congregacyon. Therfore as the congregacyon is in subieccyon to Chyriste/ lykewyse lette the wyues be in subieccyon to theyr husbandes in all thynges.

Fathers and Mothers. Ephes. v.

Ye fathers moue not your chyldren vnto wrath but brynge them vp with the nuture and infor-
macyon of the lorde.

Chyldren. Ephes.

vi.

Chyldren obey your fathers and mothers in the lorde: for so it is ryght. Honour thy father and mother (that is the fyrst commaundement that hath any promyse) that thou mayste be in good estate and lyue longe on the earthe.

Maysters.

Collos. iii.

Ye maysters do to youre seruauntes that whiche is iuste and equall/ puttyng away all bytternesse and threatenynge/ knowynge that euen ye also haue a mayster in heuen.

Seruauntes.

Collos. iii.

Seruauntes/ be obedyent to youre bodyly maysters in all thynges: not with eye seruice as me pleasers/ but i synghlenesse of herte/ tearynge god. And what soeuer ye do/ do it hertely as though ye dyd it vnto the lorde/ and not vnto

The p̄face & maner to lyue well.
men: for as moche as ye knowe that of the lord
ye shall receyue the rewarde of inheritaunce for
ye serue the Lord Christ.

Wydowes. *1. Timothy. v.*

She that is a very wydowe and frendlesse: put-
teth her truste in god/ and contynueth in supply-
cacion and prayer nyght and day.

The somme of all.

Doe thy neyghbour as thy self. & what soe:
uer ye wolde & other shulde do to you do you
euē & same to thē/ and what ye wolde not & other
men shulde do to you/ se & ye do it not to them.

**The p̄face & maner to lyue well/ deuoutly &
salutarly every day for all p̄sones of meane esta-
te. Coppled by mayster Iohan quētin doctour in
dvyntyte at Warrs: translated out of frenche in
to englyshe by Robert Coplād prynter at London**

For to begyn

the maner of salutarie or helthfull
lyuyng. And to come to perfection
(how well I haue more nede to be instruct than
for to teche other) yet kepe these small doctrines
here folowynge to your powers. *First* ryle vp at
vj. of the clocke in the mornynge in all seasons
and in your rylsng do as foloweth. Thanke our
lorde of test that he gaue you that nyght,
Commende you to god/ blessed lady saynt mar-
ry/ and to that saynt whylly is feested that day/

The pface & the maner to lyne well.

And to all the sayntes of heuen. Secodly beseeche
god that he preserve the that day/ fro deedly syn
ne/ & at all other tymes. And pray hym that all
the werkes that other dooth for you may be ac
cept to the lawde of his name/ of his glorio⁹ mo
ther / & of all the company of heuen. **¶** Whan
hye haue arayed you/ say in your chamb^{re} or lod
gynge: matyngs/ prayme & houres yf ye may. Than
go to the chyrche or ye do ony worldly werkes yf
ye haue no nedefull besynesse & abyde in the chyr
che the space of ~~three~~ ~~mass~~ ~~whyle~~ where ye
shall thynke and thanke god of his benefytes.
Thynke a whyle on the goodnesse of god/ on his
dyuyn^e myght and vertue. Thynke what gyft
he hath gyuen to you to create you so nobly / as
to his ymage & lykenesse. Thynke also what gra
ce he hath done to you in the sacrament of bap
tysme/ clensyng your soule from synne. Thynke
how many tymes ye haue offended hym syth ye
were cristened. Thynke how mekely he hath aby
den your retournyng from synne. Thynke from
how many daungers he hath preserved your bo
dy and soule. Thynke how yll ye haue be stowed
the tyme that he hath gyuen you to do penaunte
Thynke how many tymes he hath forgyuē you
in chyrch/ et how many tymes ye haue fallē to syn
ne agayn. Thynke in what payne ye had bēnow
et euer yf god had taken you out of this worlde
whan ye were in deedly synne. Thynke how de
rely he bought you fro the daunger of the deuyll

The pface & the maner to lyue well
suffryng cōtynuall paynes in this worlde/ about
the space of. xxx. yerres goynge barefote i colde &
heate/ suffryng hōgre/ & chyll/ & many shamefull
ilurpes & how derely he redemed you gyuyng his
p̄cious body/ his blod/ & his soule. & at this point
cōsyd̄re all the paynes of his wofull passyon / as
god wyl gye you grace Thynke also what pay
ne his dere & glōryous mother suffred all & why
le. Consyd̄re his sharpe iugement at the houre of
dethe. And touchyng this dethe thynke often the
ron/ and that ye can not escape it / nor knoweth
whan / nor how , in what estate: nor what place
nor tyme day: nor houre. Thynke thā what shall
become of the worldly goodes that ye haue ga
dred & spared with grete labour & how lothe ye
shall be to leaue thē and all your frendes & kyns
folke. An & moze is whā your soule i grete payne
shall leaue your body to rotte in the erthe . Con
syd̄re thā what shall become of your strenght: be
aute/ pouthe helthe & other welthe of the body.
Thynke what the poore soule shall do whan it
goothalone without company where it was nez
uer Thynke what it shall do whā it seeth the hor
ryble enemyes that wolde drawe it to p̄dicyon yf
ye deye in deedly synne . Thynke how wofull a
iourney it shall be whan ye must yelde a generall
rekenyng of all your werkes/ wordes/ & thoughz
tes without ercep̄cyō of ony thyng Thynke how
god shall hyue you grace. Thynke on & horryble
paynes of hell/ & on the cruell p̄pany of deuylls:

The p̄face & p̄ maner to lye well,
where without ende ye shall neuer / haue releas
yf ye depe in deedly synne. And thynke on the in
estimable ioye of the sayntes i heuē / p̄ w̄ iche our
lord hath promysed you yf ye lye out of deedly
synne: et loue hym aboue all thynge. And haue ye
a p̄fytte hope yf ye lye wel ye shall come to that
glory. Amē. ¶ And chese ben the thoughtes that
I wyl that ye haue in the chyrche.

¶ And yf by any other reasonable besynesse ye
may not be so long in the chyrche / at is it sayd he
re afore. yelde thankes to god of his goodnesse.
And thynke on the resydew in your hows ones in
the day or in the nyght yf ye may.

¶ Whā ye are cōe fro p̄ chyrch take hede to your
housholde or occupacyō tyll dynner tyme. And in
so doyng thynke sōtyme that p̄ payne p̄ ye suffre
in this worlde is nothynge to the regarde of p̄ in
fynite glory p̄ ye shall haue yf ye take it mekely.
Thā take your refeccion or mele reasonably wout
ercesse or ouer moche for beryng of your meate
for there is as moche daunger i to lytell as in to
moche yf ye fast ones in a weke it is ynought / be
syde vigilles & ymbze dayes out of lenten. And yf
ye tynke p̄ fastyng be not good nor p̄fyttable do
by counsell Rest you after dynner an houre or half
an houre as ye thynke best / prayeng god that in
that rest he wyl accept your helthe / to p̄ ende p̄
after it ye may serue hym p̄ more deuoutly. The
resydew of p̄ day bestowe i your besynesse to the
pleasure of god. As touchyn your seruyce say vn

The p[re]face & m[an]er to lyue well.
to tiers a foze dyner. and make an ende of all be
foze souper. And whan ye may / say d[yr]yge. and
cōmendacyons for all chrysted soules at the leest
way on the holy dapes and yf ye haue leafer say
them on other dapes, at the leest with thre leffes
Shryue you euery weke to your curate except ye
haue grete lette. and beware ye passe not a four-
tenyght excepte veray grete lette. Yf ye be of
power refuse not your almesse to the fyrst poore
body chat axeth it of you that day. Yf ye thynke
it nedefull. Take payne to here & kepe the worde
of god. Cōfesse you euery day to god without fay
le / of suche synnes as ye knowe that ye haue do-
ne that day. Cōspyre oftē eyther by day or nyght
whan ye do awake what our lord dyde at that
houre the day of his blyssed passyon / & whete he
was at that houre. **S**eke a god & sayth full frē
de of god cōuersacyō to whome ye may dyscouer
your mynde secretes Enqre & proue hym well or
ye trust i hym. And whā ye haue well p[ro]ued hym
do all by is counsell. Day lytell / & folowe vtruous
cōpany. Eschew y[our] felaw chyppe of them y[our] ye wol
de not be lyke. After all werke prayse & take god
loue hi aboue all thynges / & serue hym & his glo-
rious moder diligētely. do to nouer ther but that
ye wolde were done to you loue the welth of ano-
ther as your owne. And in gopyng to your bedde
haue sōe good thought eyther of the passyō of our
lord / or of you sines / or of y[our] paynes y[our] soules haue
purgatory, or sōe other good spirituall thoughtes

Thre verytees.

And than I hope your lyuyng shall be acceptable and pleasyng to god.

Here foloweth a very be houefull techyng & remedy for euery man/and woman dasyly to come out of synne & to come soone in to the state of helth after the doctryne of mayster Johan gersd chawnceler of Barps/and doctour in dyuynite.



God our souerain lord knowlegynge the grete fragilite & inclinacyō of our synne: is alway red of his infynyte pyte and goodnesse to do vs mercy and forgyuenesse so that trully: without faynyng: with a good hert and contrite thought we offre and say the thre verytees folowynge.

The fyrst verite.

My god I knowlege and confesse to haue offended & synned agaynst thy goodnesse: bzekynge thy commaundementes in suche maner and suche.

Here ought the pson to aspyde thre synnes done: particuler and general: beyng sorpy & thynke on them. Of the which synnes I am sorpy: and repēt me for the honour of the that arte all good/ onely worthy to be serued/ obeyed/ honoured & worshyppped.

The seconde verite.

Good lord I haue good purpose by your helpe to kepe me from hens forwarde to offende you without bzekynge your commaundementes/ and to fle & eschue to my power all occasyōs of synne.

The thyrde verite

To the reliques in the churche.

Tord god I haue good and stedfast wyl to be cōfessed clerely of all my synnes/in tyme and place after the commaundement of you/and our mother holy chyrche/or at suche a feest/or suche after your ordinaunce and commaundemēt of our mother holy chyrche/and to make satisfaccion to you and to my neyghbour.

To the reliques in the churche.

Corpora sanctorum in pace sepulta sunt/et uiuent nomina eorum in eternum. **Ps.** Letamini in domino et exultate iusti. **Ps.** Et gloriamini omnes recti corde.

Oremus.

Prospiciate nobis domine famulis tuis per sanctorum tuorum (quorum reliquie in presenti requiescunt ecclesia) merita gloriosa: ut eorum pia intercessionē ab omnibus semper protegamur aduersis. Per dominum.

Oratio.

Sancte dei genitricis marie semper virginis gloriose/et beatarum omnium celestium virtutum sanctorumque patriarcharum prophetarum/apostolorum/martyrum/confessorum/virginum/atque omnium sanctorum tuorum: quesumus omnipotens deus meritis et precibus placatus nobis misericordiam tuam/et da populo inuiolabilem fidei firmitatem et pacem: repelle a nobis hostem/fatrem/et pestem/et omnem immundiciam: da nobis in tua virtute constantiam et fortitudinem: immitte hostibus nostris formidinem et inualitudinem: retribue omnibus nobis bona faciētibz bona vite eterne beatitudinem: da inimicis nris

At the eleuacyon of the sacrament.
et persequencibus nos recognitionem et indulgentiam; concede defunctis nostris et omnibus in christo quiescentibus remissionem peccatorum et requiem sempiternam. Per eundem dominum.

~~At the eleuacyon of the sacrament.~~



Prima christi sanctifica me: corp⁹ christi salua me: sanguis christi inebria me: aqua lateris christi laua me: passio christi conforta me: sudor⁹ vult⁹ christi virtuosissime sana me. O bone iesu exaudi me: & ne pmittas me separari a te. Ab hoste maligno defende me: in hora mortis voca me: & pone me iuxta te: vt cum angelis et sanctis tuis laudem te dominum saluatorem meum in secula seculorum. Amen.

Can other prayer at the eleuacyon.

Aue domine iesu christe verbum patris/ filius virginis/ agnus dei/ salus mundi/ honorifica sacra/ vera caro/ fons pietatis.

Aue domine iesu christe laus angelorum/ gloria sanctorum/ visio pacis/ deitas integra/ verus honor/ flos & fructus virginis matris.

Aue domine iesu christe splendor patris/ princeps pacis/ ianua regni/ panis viu⁹/ virginis parvus/ bas deitatis.

Aue domine iesu christe lumen celi/ precisi mundi/ gaudium nostrum/ angelorum panis/ iubilus cordis: rex et sponsus virginitatis.

Aue dñe iesu xpe vis⁹ dulcis/ veritas vera/ premitu nostru/ charitas summa/ fons amoris/ pax & dulcedo/ requies vera/ et vita perennis. Amen.

Alle vere sanguis dñi nři iesu xpi qui de la-
tere ei⁹ cū aqua fluxisti: tu michi sis cōsiliū
protectio atq; defensio corporis & aīe in presenti
vita/et in futuro per infinita seculorū scēa. Amen

Ca prayer to our lord.

Salue sancta caro dei: per quā salui fiunt rei
seruos tuos redemisti: dū in cruce pependi:
tū: quādo mortē occidisti. Vnda q̄ de te manauit:
a peccato nos mundauit/qđ patrauit primus hō
inobediēs de pomo. Sctā caro tu me munda: san-
guis & benigna vnda/laua me ab omī sorde/ & ab
infernali morte. Per tuā benignitatē: cōfer michi
sanitatē: et sanctam prosperitatē. Frange meos
inimicos: fac eos michi amicos: et superbiā illozū
destrue. rex angelorū. Tu quies salutis portus: p-
sta michi tuū corp⁹ i exitu mee mortis. Libera me
de⁹ fortis a leone rugiēte drachoneq; furiēte. Da
michi fidē iustorū/q̄ regnas in perpetuum. Amen.

**When thou goest to receiue
the body of our lord/say.**

Domine non sum dign⁹ vt intres in tectū
meū: sed tu domine q̄ dixisti/qui manducat
meam carnem et bibit meum sanguinē in me ma-
net et ego i eo: propiti⁹ esto michi peccatori per
sumptionem corporis et sanguinis tui: et presta
vt nō ad iudiciū damnationis illud sumā: sed mi-
sericordia tua preueniēte in salutē et remissionē
peccatorū meorū. Qui cum patre et spiritu san-
cto viuīs et regnas deus. Per omnia secula secul-
rum. Amen.

When thou hast receyued.

Utra perceptio corporis et sanguinis tui oī:
potens deus non veniat michi ad iudiciū:
neq; ad cōdēnationē: sed sic oīmi pccōz meoz opta
ta remissio/ aīe & corporis pia gubernatio/ et po
tens ad vitā p̄sentē & eternā introductio. Qui
cū p̄re et sp̄itū sancto vīvis & regnas de⁹. Per.

The Gospell of saynt Johan.



In þ begynnig
was the worde
And the worde
was wīth god
And þ word was wīth
god. The same was in þ
begynnig wīth god. Al
thynge were made by
it/and without it was
made nothynge. That
was made in it was lyfe
& the lyfe was the lyght
of men/ & the lyght shyneth
in þ darkenes/ but
the darkenes comprehē

ded it not. There was a man sent frō god/ whose
name was Johan. The same came as a wytnesse
to beare wytnesse of the lyght/ that all men
through hym myght belene. He was not that
lyght/ but to beare wytnesse of the lyght. That
was a true lyght/ whiche lyghteth all men that
come in to the worlde. He was i the worlde/ and
the worlde was made by hym/ and yet the worlde
knewe hym not. He came amonge his owne/ and

The gospel of saynt Luke.

his owne receyued hym not. But as many as receyued hym/to them gaue he power to be the sonnes of god/in that they beleue on his name/whiche were bozne not of bloude nor of the wpll of the flesche/nor yet of the wpll of man/but of god. And the worde was made flesche/ & dwelt among vs. And we saw the glozy of it as the glozy of the onely begotten sonne of the father:whiche worde was full of grace and verite. **Anthem.**

We do call vpon the/we do worshyp the / we do prayse the/o blyssed Trinite. **The verse.**

Blessed be the lordes name all other before.

The answer. From this tyme forth and euer more.

Let vs pray.

O God the protectour of all that truste in the/ without whome nothyng is of value / nothyng is holy / multiply thy mercy vpon vs that thzough thy gouernaunce and guydyng we may so passe in goddes temporall/that we lese not the eternal. By Chryst our lorde.

The gospel of saynt Luke.



The aungell Gabriell was sente frome God vnto a wyf of Salylee/named Nazareth/vnto a virgyn spoused to a man / whose name was Ioseph/of the house of Dauid: and the virgyns name was Marye. And the aungell wente vnto her and sayde.

haye full of grace/the lorde is with the/blyssed arte thou amonge all women. When she sawe

The gofpell of saynt Mathewe.

hym/ſhe was abaſhed at his ſayenge / and caſte
in her mynde what maner of ſalutacyon that
ſhulde be. And the aungell ſayde vnto her. Fea-
re not Mary/for thou haſt founde grace with god.
Too/thou ſhalte conceyue in thy wombe/and ſhall
beare a Sone / and his name ſhall be called Je-
ſus. He ſhalbe great / and ſhal be called the ſone
of the hygheſt. And the lord god ſhall gyue to
hym the ſeate of his father Dauid: and he ſhall
reygne ouer the houſe of Iacob for euer: and of
his kyngdome ſhall be no ende. Then ſayd Ma-
ry vnto the Aungell. Howe ſhall this be/ſayenge
I knowe not a man? And the aungell answered
and ſayde vnto her. The holy ghoſte ſhall come
vpon the/and the power of the hygheſt ſhall ouer-
ſhadowe the. Therfore that holy thyng which
ſhall be borne/ſhalbe called the ſone of god. And
beholde thy coſyn Elizabeth. ſhe hath alſo concey-
ued a ſone in her olde age. And this is her. vi. mo-
neth though ſhe be called barayne/for with God
ſhall nothyng be impoſſyble. And Mary ſayde.
Beholde the hande maydene of the lord / be it
vnto me euen as thou haſte ſayde. Thankes be
to god.

The gofpell of ſaynt Mathewe.

The ſeconde chapter.

When Jeſus was borne in Bethleem (a
towne of Iury) which in tyme of Hero-
de the kyng: beholde there cam wyſe men from
the Eaſt to Ieruſalẽ/ſayenge. Where is he that
is borne kyng of the Jewes. We haue ſene his

The gospel of saynt Mathewe.



starre in the East / & are come to wor-
shyp hym. When Herode the kyng
had herde this / he was troubled / &
all Ierusalē with him / & he gathered
all the cheyf p̄iestes & Scrybes of
the people / & demaūded of thē where
Chryste shulde be borne They sayde
vnto hym / in Bethleem / a towne of

Jewry. For thus it is wryten by the prophete.
And thou Bethleē i the lande of Jewrye / arte not
the leest zcernynge the p̄ynces of Iuda. For out
of the shall come a captayne / whiche shall gouer-
ne my people of Irael. Then Herode p̄yuely cal-
led the wyle men / & dilygētly enquyred of thē the
tyme of the. Starre that appered / & sente them to
Bethleē / sayēge. So & serche ye dilygently for the
chylde / & whē ye haue foude hī / brynge me worde
that I maye come & worshyppe hym also. When
they herde the kyng they departed. And loo the
Starre. whiche they sawe in the East wente be-
fore vntyll it came & stode ouer the place where
the chylde was. Whē they sawe the Starre they
were merueylous glad / & wente in to the house &
foude the chylde with Mary is mother / & knele
downe & worshypped hym / & opened theyr treasur-
es / & offered vnto hym gyftes. Golde / Fran-
kenscens / and myrre. And after they were
warned of god in a dreame / that they
shulde not go agayne to Herode /
they retourned i to theyr owne
countre by another way.

The gospel of saynt Marke
The .xvi. Chapter.



After that he apped vnto
the eleue/as they sate at
meate/ & cast i theyr teeth
theyr vnbelef & hardenisse
of herte/ because they beleued not
theym/ whiche hadde sene hym af
ter his resurreccyon. And he sayde
vnto the. Go ye i to all the world
and preache the gospel to all crea
tures. He that beleueth & is bap
tysed/shal be safe. But he that beleueth not shall
shall be dampned. And these sygnes shall
folowe them that beleue. In my name shall they
cast out deuylls / & shall speake with newe ton
ges/ and shall kyll serpētes. And yf they drynke
any deadly thyng it shall not hurte theym.
They shall lay theyr handes on the sycke / & they
shall recouer. So the lorde Iesus after he had
spokē to them was receyue in to heuyn/ and
sytteth on the ryght hāde of God. And
they went forth and preached eue
ry where. And our lorde wrought
with them / and confirmed
the worde with myra
cles that folowed.

The passyon of our lorde Iesu
Christ wyten by saynt
Johan Euangelyst.

The passion.



When Iesus had spoken these wordes he wente forth with his discyples ouer the broke Cedron: where was a gardeyn / i to the whiche he entred with his discyples. Judas also: which betrayd hym / knew the place for Ies^{us} of tymes resorted thither with his discyples. Judas the after that he had receyued a bonde of men / and mynsters of

the hye preestes and pharises / came thither with lanternes and spherbodes and weapons. Then Iesus knowynge all thynges that shulde come on hym / went forth and sayde vnto the / whome seke ye? They answered hym. Iesus of Nazareth Iesus sayde vnto the / I am he. Judas also whiche betrayed hym stode with hym. But as sone as he had sayd to them. I am he: they wet backwardes and fell to the grounde. And he asked the agayne / whome seke ye? They sayd Iesus of Nazareth. Iesus answered / I sayde vnto you / I am he. If ye seke me / let these go theyr way / that the sayeng myght be fulfylled / whiche he spake. Of them which thou gauest me / haue I not losse one Symon Peter hadde aswearde / and drew it / & smote the hye preestes seruauit / and cut of his

The passyon.

ryghte eare. The seruauntes name was Malcus.
The sayde Iesus vnto Peter: shall I not drynke
of the cuppe / whiche my father hath gyuen me.
Then the compayne and the captayne / and the
mynsters of the Jewes toke Iesus and bounde
hym / and ledde hym awaye to Anna fyrste: for he
was father law vnto Cayphas / whiche was the
hye preeft that same yere. Cayphas was he that
gaue counsell to the Jewes that it was expedynt
that one man shulde dye for the people. And sy-
mō Peter folowed Iesus / & another discypple that
discypple was knowen of the hye preeft / & wet i with
Ies⁹ i to the palayes of the hye preeft. But Peter
stode at the doore without. Then went that other
discypple whiche was knowen vnto the hye preeft
and spake to the dāsell that kepte the doore / and
brought in Peter. Then sayde the damsell that
kept the doore vnto Peter. Arte not thou one of
this mannes discyples? He sayde. I am not. The
seruauntes and the ministers stode there / and
had made a fyre of cooles / for it was colde: and
they warmed them selves. Peter also stode amon-
ge them and warmed him selfe. The hye preeftes
asked Iesus of his discyples / and of his doctryne
Iesus answered hym. I spake openly in the
worlde. I euer taught in the synagoge and in
the temple / where al the Iues resorted / and in se-
crete haue I sayde nothyng. Why askest thou
me? Aske them whiche herde me / what I sayde
vnto them. Beholde / they can tell what I sayde.
When he had thus spoken / one of the ministers

The passion.

whiche stode by: smote Iesus on the face / sayeng
Answerest thou the hye preeſt ſo. Iesus answered
hym: Vſ I haue ſpoken euyll beare wytnesse
of the euyll. Vſ I haue ſpoken well / why ſmyteſt
thou me. And Annas ſent hym bounde vnto Cay
phas the hye Preeſte. Symon Peter ſtode
and warmed hym ſelfe. And they ſayde vnto
hym. Arte thou not alſo one of his diſcyples. He
denyed it / and ſayde. I am not. One of the
ſeruauntes of the hye preeſt (his coſyn / whoſe
eare Peter ſmote of) ſayde vnto hym. Dyd not
I ſe the in the Gardeyn with hym. Peter de
nyed it agayne / and immediatly the cocke
crewe. Then ledde they Iesus from Cayphas
into the halle of iudgement. It was in the
mornyng / and they theym ſelfes wente not
in to the iudgement halle / leſt they ſhulde
be deſpyled: but that they myghte eate the pa
ſchall Lambe. Pilate then wente out vnto
them / and ſayde. What accuſacyon bryn
ge you agaynſte this man. They answered and
ſayde vnto hym. Vſ he were not an euyll doer /
we wolde not haue delyuered hym vnto the. The
ſayde Pilate vnto them. Take ye hym / and iud
ge hym after youre owne lawe. Then the Jewes
ſayde vnto hym. It is not laufull for vs to put
any man to deathe. That the wordes of Iesus
myght be fulfilled which he ſpake ſygnyfycenge
what deathe he ſhulde dye. Then Pilate en
tered into the iudgement hall agayne / and called

The Passyon.

Jes^s and sayd vnto hym Arte thou the kynge of the Jewes? Jesus answered. Sayest thou that of thy selfe/or dyd other tell it the of me. Pylate answered. Am I a Jewe. Thyne owne nacyō and hye p^riestes haue delyuered the vnto me. What haste thou done. Jesus answered. My kyngedome is not of this worlde. If my kyngedome were of this worlde/then wolde my mynysters surelye fpyghte / that I shulde not be delyuered vnto the Jewes/but nowe is my kyngedome not frō hence. Pylate sayde vnto hi. Arte thou a kynge the. Jesus answered. Thou sayest that I am a kynge For this cause was I borne/ & for this cause came I i to the world/that I shuld beare wytnesse vnto the trueth. And al that are of the trueth heare my voyce. Pylate sayd vnto hym. what thyng is trueth. And when he had sayde that he wēt out agayne vnto the Jues/and sayd vnto them: I fynde in hym no cause at all. We haue a custome that I shulde delyuer you one loose at Easter. wyl ye that I loose vnto you the kyng of Jewes? Then cryed they al agayn sayeng. Not hym/but Barabas. That Barabas was a robber. The Pylate toke Jesus and scourged hym. And the souldiours wōde a crowne of thornes and put it on his head. And they dyd on hym o purple garmēt/ and sayde: Hail kynge of the Jewes. And they smote hym on the face. Pylate went forth agayn and sayde vnto the. Beholde I bryng hym forth to you/that ye may knowe/that I fynde no faute in hym. The came Jes^s forth wearynge a crowne

The passion.

of thorne and a robe of purple. And Pilate sayd vnto the. Beholde the man. When the hye priestes and mynysters sawe hym/they cryed/sayēg Crucifye hym/ Crucifye hym. Pilate sayd vnto the. Take ye hym/and crucifye hym. For I fynde no cause in hym. The Iwes answered hym. We haue a lawe/and by our law he ought to dye/ because he made hym selfe the sone of god. When Pilate herde that sayenge / he was the more as frayde: and sayd vnto Iesus: whense arte thou? but Iesus gaue hym none answer. Then sayde Pilate vnto hym. Speakest thou not vnto me. Knowest thou not that I haue power to loose the? Iesus answered. Thou couldest haue no power at all agaynst me/except it were gyuen the fro aboue. Therfore he that deliuered me vnto the / is more i synne. And from hēs forth sought Pilate meanes to loose hym. But the Iewes cryed/sayng. If thou let hym go thou arte not Césars frēde. For who soeuer maketh hym selfe a kynge/is agaynst César. When Pilate herde that sayēge/he brought Ies⁹ forth/ & sat downe to gyue sentence / in a place called the Pauemēt but i the Hebreu tonge Gabbatha. It was the Saboth euen: whiche falleth in the Easter feest & aboue the syxte houre. And he sayde vnto the Iewes: Beholde your kynge. They cryed /away with hym/ away with hym. Crucifye hym. Pilate sayde vnto them. Shall I crucifye your kynge. The hye priestes answered/ we haue no kynge but César. Then deliuered he hym vnto them to

The passyon.

he crucifyed. And they toke Iesus and led hym away. And he bare his crosse and wente for to a place / called the place of deade mennes sculles (which is named in Hebrewe / Golgatha) (where they crucifyed hym. And with hym two other / on eyther syde one / and Iesus in the mydes. Platte wrote his tytle / and put it on the crosse. The wytyng was. Iesus of Nazareth / kynge of the Iues. This tytle red many of þe Jewes. For the place where Iesus was crucifyed / was nygh to the cyte. And it was wyrtte in Hebrewe / Greke / and latyn. Then sayde the hye preeestes of the Iues to Platte / wyrtte not kyng of the Jewes: but that he sayde / I am kyng of the Iues. Platte answered. What I haue wyrtten / that haue I wyrtten. Then the souldiours when they had crucifyed Iesus / toke his garmetes and made. iiii. partes: to euery souldyours a parte and also his cote. There was a cote without seme / wrought open throughtout. And they sayde one to another. Let vs not deuyde it: but cast lottes who shall haue it. That the scripture myght be fulfylled / whiche sayth. They parted my raymēt amonge them and on my cote dyd caste lottes. And the souldyours dyd suche thynges in dede. There stode by the crosse of Iesus / his mother / & his mothers syster / Mary the wyfe Cleophas: and Mary magdalene. Whē Iesus sawe his mother: and the discypple standynge / whome he loued / he sayde vnto his mother: woman / beholde thy son. Then sayde he to the discypple, be:

The passion.

holde thy mother. And from that houre the discyple toke her for his owne. After that when Ies⁹ perceyued that all thynges were performed / that the scripture myght be fulfilled he sayde / I thyrst. There stode a vessel full of vynegre by / And they fylled a sponge with vynegre / and wounde it about with ylope: and put it to his mouthe. Asone as Iesus had receyued of the vy negre / he sayde. It is finished. And bowed his heade / and gaue vp the ghoſte The Jewes then because it was the Saboth euē / that the bodyes shulde not remayne vpon the crosse on the Saboth daye (for ^{the} saboth daye was an hye daye) besought p^late that they legges myght be broken / and that they myght be taken downe. Then came the souldyours and brake the legges of the fyrste / and of the other / whiche was crucyfied with Iesus But when they came to Iesus: and sawe that he was dead alredy / they brake not his legges but one of the souldyours with a spere / thrust hym in to the syde / and forth with came oute bloude and water. And he that sawe it bare recorde and his recorde is true And he knoweth that he sayth true / that ye myght beleue also. These thinges were doone that the scripture myght be fulfilled. We shall not breake a bone of hym. And agayne another scripture sayth. They shall loke on hym / whom they pearled. After that Ioseph of Aramathia (whiche was a discyp^le of Iesus but secretly for feare of the Iewes) besought p^late that he myght

The passion.

take downe the body of Iesus. And Pilate gaue hym lycence. And there came also Nicodemus whiche at the begynnyng came to Iesus by nyght/and brought of myrrre and Aloes myngled togyther: about an hddred pounce wayght. Them toke they the body of Iesu and wounde it in linnen clothes with the odoures / as the manner of þe Jewes is to burye. And i the place where Iesus was crucifyed/ was a gardeyn/ & in the gardeyn a new sepulchre/ wher in was neuer man layde. There layde they Ies^u/ because of the Iues Saboth euen; for the sepulchre was nye at hand.

The versle. Thou that sufferdest for vs. **The answer.** Lorde haue mercy on vs. **The prayer.**

O Lorde whiche haste dysplayed thyne hādes and feete / & al thy body on a crosse for our synnes; and sufferdest the Iues to set a crowne of thorne on thy heade / i dysppte of thy most holy name. And for vs synners dydest suffre fyne greuous woundes/ gyue vs this day & ever the ble of lyght/ sence and vnderstandyng/ of penabce/ abstynence/ pacyence/ humilyte/ chastyte/ & a pure conscyence euermore. By Iesu Chryste/ sauyour of the world. Whiche lyuest & reygnest with the father/ & the holy ghost/ god: world without ende

O lorde for thy great mercy and grace
Helpe thy people that so fayne wolde haue
Thy holy gospell preached in euery place
And that thy pastours thy flocke may saue
From the daunger of eternall fyre
To whiche all chrysten men may pray & desyre.

John Baptiste

The fyrst peticyon.



Our father whiche arte in heuyn sanctified be thy name.
The seconde peticyon.

And thy kyngdome come. **The. iij. peticyon.** Thy wyl be fulfilled in erth as it is i heuyn. **The. iij. peticyon.** Our dayly breade gyue to vs this day. **The. v. peticyon.** And forgyue vs our offences: eyn as we forgyue the that offende vs. **The. vi. peticyon.** And leade vs not in to temptacyon. **The. vii. peticyon.** But deliuer vs from all euyl. So be it.

The saluacyon of the Angel Gabryel.

Heyle Mary ful of grace: our lord is with the. Blessed be thou amonge women/and blessed be the fruyt of thy wombe Iesus Christ. So be it.

The. xij. artycles of the fayth.

The fyrst artycle.

Ibeleue in god the father almyghty/maker of heuyn and earth. **The seconde artycle.** And in Iesu Christ his onely sone/our lord. **The. iij. artycle.** Whiche was conceived of the holy ghost/borne of Mary a virgyn. **The. iij. artycle.** Whiche suffered vnder ponce pylate/and was crucified/deade and buryed. **The. v. artycle.** Whiche descended to hell / the thyrde day rose from death to lyfe. **The. vi. artycle.** He ascended in to heuyn/ & sitteth at the ryght hande of god/ the father almyghty. **The. vii. artycle.** And thes he shall come to Judge the quykke and the deade

The .x. commaundementes.

The .viii. artycle. I beleue i the holy ghoſte. **The .ix. artycle.** The holy church catholyke/the zmu-
nyon of ſayntes. **The .x. artycle.** The remyſſyon
of ſynnes. **The .xi. artycle.** The reſurreccyon of
the fleſhe. **The .xii. arty.** And the lyfe euerlaſtyn-
ge. So be it.

The .x. commaundementes.

Deutero. v. chapter.

The fyrſt.

Thou ſhalte not haue ſtraunge goddes in
my ſyght. **The ſeconde.** Thou ſhalt not
uſurpe the name of thy god i vayne. **The thyrde.**
Obſerue the Saboth daye. **The fourth.** Ho-
nour thy father and mother. **The .v.** Thou ſhalt
not kyll. **The .vi.** Thou ſhalt not do aduoutry.
The .vii. Thou ſhalt not do thefte. **The .viii.**
Thou ſhalte beare no false wytnelle agaynſt
the neyghbour. **The .ix.** Thou ſhalt not deſyre
the wyfe of thy neyghbour. **The .x.** Thou ſhalte
not deſyre the good of thy neyghboure.

**A lytle mette contynynge the duty
of a chryſten man.**

To beleue that Chryſt hathe for vs mercted
To be the chylde and heyles of his father
ſanctified.

God onely to ſerue without faynyng alway
His croſſe for to beare/and prynces to obey
Doynge good to all/and harme to no man
This is the ſumme of the fayth chryſtian.

**An innocacio vnto the holy trinite to be ſayd
in the mornynge when thou ſhalt ryle vp.**

Hoyle Trinite be helppynge vnto me. O god
i thy name ſhall I lyfte vppe myne hādes.

A prayer to the Trinite.



The triumphant Crosse of the
Passyon of our lordc Iesu Chryst
Iesus of Nazareth kynge of the
Jewes: sone of god haue mercy on
me. In the name of the father/the
sone/and the holyghost. So be it.
By the sygne of the holy Crosse +

from our enemyes delyuer vs lordc god.

Most holy god and mercyfull father lordc Iesu
Chryst/almighty euerlastyng god. I gyue lau-
des and thākes vnto the: whiche hast this nyght
preserued / defended / and vylited me thy vn-
worthy seruaunt. **R.** And hast caused me to come
to the begynnyng of this daye saufe & soude/and
for thy benefytes (whiche thou of thy only good-
nesse hast bestowed vpon me) I beseeche thy mercy
father most mercyfull that thou wylte graūt me
to spende the daye that is to come in thy holy ser-
uice with al humylite/discrecyon/ deuocyon/and
charitable loue/that I may be able to do my ser-
uice due and pleasaunt vnto the i all my workes.
And cause me to lyue alway with thy grace / and
all the dayes of my lyfe/ I commēde vnto the my
body and my soule. So be it.

When thou entrest in to the Church.

Iorde by the habundaunce of thy mercy: I
wylle entre into thy house. I shall worshyp
the at thy holy temple/ & acknowledge thy name.
Lorde through thy iustyce guyde me agaynst my-
ne enemyes/directe my way/euen in thy syght.
So be it.

The matyns.

The declaracyon of the matyns.

E Of the more euident explanacyon and vnderstādyng of this hymner/it is to be noted/that this worde(Matyns) is asmoche to say/as the mornynge houres/or mornynge scrupce/and so is called/because the same is:and hath ben alwayes accustomed to be sayd and songe in the mornynge. And for asmoche as the hole processe therof doth specyally brynge to our remembraūce / the Pa:tiuyte and byrthe of Chryste / conceyued and borne of the moost inuolate virgyn Mary / it is called the Matyns of our Lady. In whose moost worthy prayse and cōmendacyon many solempne Hymnes/diuiine colletes & pleasaunt Anthemes are herin wyrtten.



The Matyns.

The holy good & loyde



The fides lyke toynes of fye.

Domine labia mea aperies.

Orde open thou my lyppes.

And my mouthe shall pronounce
thy prayse.

O god bēde thy selfe i to my helpe.

Horde hast the to helpe me.

Glorie be to the father/to the sone/

and to the holy ghoſte.

As it was in the begynnynge : as it is now/and

The Matyns.

euere shall be. So be it.

Prayse ye the lord.

Betwene Septuagesima (whiche begynneth
the fourth day before cleene lent) and Easter for
Prayse ye the lord.

Ye muste saye.

Praude be to the lord/kyng of eternall glory.

The Inuitatorie. Hayle Mary full of grace
the lord is with the.

Psalme. lxxviii.

Come and let vs ioyfully gyue thanks vnto
the lord: let vs reioyce i god our sauour
let vs approche vnto his presence with prayse &
thanks gyuyng / and syng vnto hym in psal-
mes. Hayle Mary full of grace.

For god is a great lord / & a great kyng ouer
all goddes/whiche shall not for sake his people/
in whose power are al the costes of the earth and
he beholderh the toppes of the mountaynes.

The lord is with the.

The see is his/for he hath made it/and his han-
des haue fasthoned the earth also: come therfo-
re/and let vs worshyppe and fal downe before
the lord/let vs wepe before the lord which hath
made vs/for he is our lord god / and we are his
people/and the shepe of his pasture. Hayle Ma-
ry full of grace.

Now yf ye heare his voyce/se that ye harden not
youre hertes as they dyd in the tyme of tempta-
cyon i wyldernesse/bytterly murmurige agaynst
god/where your fathers tempted me/and prouo-
ked me to angre:and yet sawe they my workes.

The lord is with the.

Forty yeres was I a neyghboure vnto this ge-

The matyns.

neracyon/wherfore I sayd euer/they hertes are
gone fro me: they know not my wayes to whome
I swore in my great angre/that they shulde not
entre in to my rest.

Hail Mary full of grace. The lorde is with the.
Glorp be to the father/to the lone/and to the ho
ly ghoſte.

As it was in the beginnyng/as it is now and
euer ſhal be. So be it.

The Hymne.

The gouernour of the triple engyn
Whome the earth/the ſee/ & the heuyns
do honour.

Concepued is in the wombe of a byrgyn
Whose name is Mary/by goddes hygh power

A maydens wombe immaculate and pure
Hym hath concepued/without ſpot or cryme
To whome the Sonne and moone and euery
creature Do ſerue alway in theyr courſe & tyme.

Blessed is ſhe Mother/replenysſhed with grace.
In whose wombe/the creatour immortall
Hath not diſdayned to take his place

Holdynge in his hande the worlde ouer all

Of the heuenly meſſenger/blessed is ſhe
Through the grace of the holy ghoſt inſpyred

For out of her wombe proceded he
Whome all the nacyns of the worlde deſpyred.

Glorp to the lorde of myghtes moost

That of a virgyn chaſte was bore

Glorp to the father and the holy ghoſt

To them be prayſyng for euermore. So be it.

The Matyns.

Dns dominus noster. *The. viij. psalme.*

Olorde/whiche arte our lorde:how marueylous is thy name ouer all the earth.

For thy magnificence hath ben exalted aboue the heuyns.

Thou haste aduanced thy prayse / by the mouthes of infants and suckynge babes / in dispyte of thyne enemyes / for to confounde the aduersary and the reuenger.

Wherfore I shall beholde the heuyns / whiche are the workes of thyne handes / the Moone and the starres whiche thou hast set in ordre.

What thyng is man / that thou art so mynde full of hym: or what is the sone of Adā that thou so regardest hym.

Thou haste made hym not moche inferyor to aungelles: thou hast crowned him with glory and honour: and hast made hym lorde vpon the workes of thyne handes.

Thou hast cast all thynges vnder his feet / al manner of shepe and oxen: yea moreouer / the catell of the felde.

Houles of the ayre / and fysshes of the see / which swymme in the waters of the see.

Olorde/whiche arte our lorde how marueylous is thy name ouer all the earth.

Glorp be to the father / to the sone / and to the holy ghoſte.

As it was in the begynnynge / as it is now and euer shal be. So be it.

Ali enarrant.

The. xviij. psalme.

The Matyns.

The heuyns declare the glory of god / and
the firmament manifesteth the workes of
his handes.

Daye vnto daye vttereth out speache / & nyght
vnto nyght openeth knowlege.

There be neyther speeches nor wordes: but that
the voyces of them ben herde.

Theyr soude hath gone throughe all the worl-
de: and theyr wordes throughe the coostes of the
rounde earthe.

He hath pyght his pavilion in the sonne: & he is
lyke a bydegrome procedynge out of his chābre

He hath sterte vp lyke a gyaunt for to take his
course: his progresse is from the hygh heuen.

And his recourse is vnto the farthest parte the-
rof: neyther is there any that can hyde hym from
his heate.

The lawe of the lorde is pure / conuertynge sou-
les: the testimony of the lorde is faythfull / gpyng
ge wylsome to the ygnoraunt.

The commaundementes of the lorde be ryght-
full / confortynge the herte: the lordes precept is
cleare / gpyngge lyght to the eyes.

The feare of the lorde is euermore cōtynuyng:
the iudgementes of the lorde are true / iustified
in them selues.

They are to be desyred aboue golde & precyous
stones: & more sweter thē hony / & the hony combe

Terely thy seruānt obserueth them: in keepynge
of them is great reward.

Who doth consyder his faultes? pouрге me frō

The Matyns.

those that be secreete / and frome other spare thy
seruaunt.

If they haue not the maystry of me / then shal I
be cleane: & shal be purged fro the greatest synne

And the wordes of my mouth shal be pleasant
and the meditacyon of myne herte acceptable in
thy syght alway.

Olorde thou arte my helper: and my redemer.

Glozy be to the father / to the sone / and to the ho
ly ghoſte.

As it was in the begynnynge: as it is now / and
and euer shall be. So be it.

Domini est terra.

The. cccij. psalme.

The earth is the lordes / and the habunda:
unce therof: the rounde worlde / & all that
inhabyte in it.

How he hathe pyght it vpon the sees: and hathe
buylded vpon the flodes.

Who shal ascende in to the hyll of the lorde: or
who shall stande in his holy place.

An innocent in handes / and of pure herte: whi:
che hath not taken his soule in bayne / nor hath
not sworne to deceyue his neyghbour.

He shall receyue blessinge of the lorde: and mer:
cy of god his sauyoure.

This is the generacyon of the that seke hym: of
them that seke the face of the god of Iacob.

Ye prynces heaue by your gates / and ye eternall
gates open youre selues / and a kynge of glozy
shall entre in.

Who is this same kynge of glozy: a stronge lorde

The matyns.

and a myghty/a lorde myghty in batayl.

Pe prynces heaue vp your gates/and ye eternall gates opene your selues/and a kynge of glory shall entre in.

Who is this same kynge of glorye / the lorde of powers/he is the kynge of glory.

Glorie be to the father/to the sone/and to the holy ghoste.

As it was in the begynnynge/as it is now and euer. shall be. So be it.

The Antheme. Blessed be thou amonge all women/and blessed be the fruyte of thy wombe.

The verse. Holy mother of god/and virgyn perpetuall. **The answer.** Pray for vs to the lorde celestyall.

The Vater noster.

Our father whiche arte in heuyn sanctified be thy name. Let thy kyngdome come.

Thy wyl be fulfilled in erth as it is i heuyn Our dayly breade gyue to vs this daye. And forgyue vs our offences: eyn as we forgyne the that offende vs. And leade vs not in to temptacyon. But delyuer vs from al euyl. So be it.

The Aue Maria.

Hyle Mary full of grace: our lorde is with the. Blessed be thou amonge women / and blessed be the fruyt of thy wombe Iesus Chryst. So be it. And ledde vs not (lorde) in to temptacyon. But delyuer vs from euyl. **Blessynge.**

Worde we besech the of thy blessinge **answere.**

Holy virgyn of virgyns / praye for vs vnto the lorde.

The first lesson.

The Matyns.

Holy Mary most pure of virgyns all
Mother & doughter of the kynge celestial
So conforthe vs in our deuolacyon
That by thy prayed and specyall meditacyon
We enjoy the reward of the heuynly raygne
And with goddes elect there for to remayne.
Thou lord haue mercy on vs.

The response.

Holy and vndefyled virgynste. I wot not
with what pray synge I may exalte the. For hym
that the heuyns coulde not conteyn: thou barest
in thy wombe. **The verse.** Blessed be thou amōg
al women & blessed be the fruct of thy wōbe. For
hym that the heuyns coulde not cōtayn thou ba-
rest in thy wombe. **The blessing.** Lorde we besee-
che the of thy blessing. **The answer.** Praye for
vs deuoutly o virgyn Mary. **The ij. lesson.**

Holy Mary of all godly the godlyest
Pray for vs of all holy the holiest
That he our prayers may accept in good wyse
Whiche of the was borne: and raygneth aboue
the skyes.

By whose charyte: and mercyfull grace
Our greuous synnes: may take no place
Thou lord haue mercy on vs. Thanke we god.

The response. Blessed art thou virgyn Mary
thou barest our lord. Thou hast borne hym that
made the and yet remaynest a virgyn euermore.

The verse. Hail Mary full of grace: our lord
is with the. Thou hast borne hym that made the:
and yet remaynest a virgyn euermore.

The blessing. Lorde we beseeche the of thy blef

The matyns.

syng. **The answer.** Goddes holy mother be hel
pyng to vs.

The thyde lesson.

Holy mother of god: whiche hym haste con:
ceyued.

That of all the worlde coulde not worthely be re:
ceyued. Thy sone besetche with humble intercessyō
Us for to purge of our transgressyon

That so beyng redemed: we may the place ascen:
de. Where thou dwellest with hym: worlde with:
out ende. Thou lord haue mercy on vs.

The
answer. Surely happy arte thou blyssed vir:
gyn Marye: & worthy to haue all maner of pray:
syng. For of the is ryse the sone of ryghtwysnes.

Christ our god. **The verse.** Pray for the people:
entreat for the clergy: make intercessyon for the
deuoute womā kynde: let all fele thyne helpe that
worthely solempnyfied thy memorypall. For of the
is ryse the sone of ryghtwysnes. Christe our
god. Gloze be to the father to the sone/and to
the holy ghost. Christ our god.

The song of Austyne and Ambrose.

We prayse the (O god) we knowledg the
to be the lord.

All the earth doth worshyp the/whiche arte the
father euerlastyng.

To the crye forth all aungelles: the heuyns/and
all powers therein.

To the thus cryeth Cherubyn and Seraphin cō:
tynually. Holy. Holy. Holy. Horde god of
Sabaoth. Heuyn and earth are fulfyllid with
the glory of thy maiesty.

The Martyns.

The glorious company of the apostles prayse the.
The goodly felowshyp of the prophetes wor-
shyp the.

The noble armonny of martyrs prayse the
The holy church throughout all the worlde
doth magnifye the.

They knowledg the to be the father of an infy-
nite maiesty.

They knowledg thy honourable and very one-
ly sone.

And the holy ghost also to be a comforter.

Thou arte the kynge of glory/o Chryste.

Thou arte the everlastyng sone of the father.

When thou tokest vpon the our nature to dely-
uer man & dyddest not abhorre the virgyns wobe

When thou haddest ouercomen the sharpnesse
of death: thou openest the kyngdome of heuyns
to all true belcuers.

Thou syttest on the ryght hande of god in the
glory of the father.

We beleue that thou shalt com to be our iuge.

We therfore pray the helpe thy seruañtes: who-
me thou hast redemed with thy precyous bloude.

Make them to be nombred with thy sayntes in
ioye everlastyng.

Olorde saue thy people and blesse thy herptage.

Guerne and also lyfte theym vp i to blesse euer
lastyng.

We prayse the euery daye.

And we worshyp thy name/ euer worlde with-
out ende.

The Matyns.

Touchsaufe good lord to kepe vs this daye without synne.

O lord haue mercy vpon vs: haue mercy vpon vs.

O lord let thy mercy lyghten vpon vs: euen as we trust in the. **O** lord i the haue I trusted: let me neuer be confounded. **The versc.** Holy mother of god make thy peticyon.

The answer.

That we may deserue Chyestes promyspon.

Berwene Septuagesima & Easter this psalme tolowynge is sayde in steade of Te Deum.

Miserere mei deus.

Hau mercy vpon me (o god) accordynge to thy great mercy.

And accordyng to the multytude of thy compassyons: wpye away myn iniquite.

Pet washe me more from myne iniquite: and cleanse me from my synne.

For I knowledg myne iniquite: and my synne is euer before myne eyes.

Agaynst the onely haue I synned/and haue done euill in thy syght: that thou mayst be iustified in thy wordes/and mayst baynquy the whē thou hast iudged.

Fo I was begotten in wyckednesse/and my mother conceived me in synne.

Fo thou haste loued truech/the vnknewen and secrete thynges of thy wysdome hast thou reueled vnto me.

Sprynkle me lord with yslope/and so shall I be cleane/thou shalt washe me/and then shall I be whpyter then snowe.

The matyns.

Unto my hearynge shalt thou gyue ioye & glad-
nesse: and my blosed bones shalbe refresthed.

Tourne thy face fro my synnes: and wpye away
all my wyckednesse.

A pure herte create in me (oh god) & an hyt ryght
spyrte renewe within me.

Cast me not away from thy face: and thyne ho-
ly spyrte take not from me.

Make me agayn to reioyse in thy sauynge helth
and strenthen me with a pryncypal spyrte.

I wyll enstruct the wycked i thy wayes: and the
vngodly shal be conuerted vnto the.

Delyuer me fro bloudes (oh god) the god of my
health: & my tōge shal exalte thy ryght wysenesse

Horde open thou my lyppes: & my mouth shall
pronounce thy prayse.

How yf thou haddest desyred sacryfices / I hadde su-
rely gyue it / but I delytest not i burnt offerynges.

A sacryfyce to god is a lowly spirit: a contrite &
an humble herte dyspyce not (o god)

Deale gently of thy fauourable beneuolence
with Syon: that the walles of Hierusalem may
be buylte agayne.

When shalt thou accept the sacryfyce of ryght-
wysnesse: oblacpons and burnt offerynges / then
shall they lay calues vpon thyne altare.

This worde (Laudes) is asmoche to saye as
prayles / & the seruyce folowynge is called so: be-
cause it conteyneth onely the mere laudes & pray-
les of Chryst: and the birgyn his mother.

C. The Laudes.



God bende thy selfe in to my helpe.
Lorde haste the to helpe me.
Glorie be to the father/to the sone/
to the holpe ghoſte.

As it was in the begynnyng/as it is
nowe and euer ſhall be. So be it.

The Anthem. **O**wonderfull.

Dominus regnauit.

The.rrrr. Psalm.

The lorde hath reygned / he hath put on
goodly aray:the lorde hath armed hi selfe

The Laudes.

with strength / and hath gyrded hym selfe.

He hath surely buylte & let fast the roude worlde
so that it shall not be moued.

Thy seate was then prepared (o god) but thou
thy selfe arte of euerlastynge.

The floodes haue rysen (o lord) the floodes ha-
ue roied.

The floodes haue lyted vp theyr waues : with
great noyse and roynge of many waters.

Marueylous are the risynge of waters:maruey-
lous is that lord aboue.

Thy testymonyes are made passynge credible:ho-
lynes becometh thy house(o lord)for euermore.

Glorp be to the father / to the sone / and to the
holpe ghoste.

As it was in the begynnynge/as it is now and
euer shall be. So be it.

Iubilate deo omnis.

The. lxxviii. Psalm.

Make ye melody vnto god all that inhabyte
the earthe:serue ye the lord with gladnes

Entre ye in to his present:with ioyfulnesse.

Knowledge ye the lord that he is god : he hath
made vs/and not we our selues.

Pe that are his people/and the shepe of his pastu-
re:entre his gates in confessyon / his court with
hymnpnes to magnifye hym.

Prayse his name for the lord is swete:his mer-
cy is endelesse / and his trueth contynueth from
one generacyon to another.

Glorp be to the father/to the sone/and to the. **¶**

As it was in the begynnynge/as it is nowe. **¶**

The Laudes.

Moysture & ye hoore frostes prayse ye the lord/
frost and colde: prayse ye the lord.

Ple and snowe prayse ye the lord: nyghtes and
dayes prayse ye the lord.

Lyghte and darkenes prayse ye the lord: lyght:
nyngte/and cloudes laude ye the lord.

The earth mought prayse the lord: laude and
extolle hym for euer.

Hilles and mountaynes prayse ye the lord: all
that spryngeth vpon the earth laude ye the lord.

Pe welles and sprynges prayse the lord: secs &
flodes prayse ye the lord.

Whale fysshes / and all that moue i the waters
prayse ye the lord: all byrdes of the ayre: prayse
ye the lord.

All beastes bothe wylde and tame prayse the
lord: ye chyliden of men/ prayse the lord.

Let Israel prayse the lord: laude hym and ex-
toll hym for euer.

Pe preestes of the lord prayse the lord: ye serua-
ntes of the lord/ prayse the lord.

Pe spirites and soules of ryghtwysen prayse
the lord: ye holy & meke in herte prayse the lord

Anania/ Azaria/ Misael: prayse ye the lord: lau-
de and extolle hym for euer.

Blesse we the father/ the sone/ & the holy ghost:
prayse we hym/ and serue we hym euermore.

Blessed arte thou (lord) in the firmament of
heuyne: thou arte prayse worthy / glorpyous and
magnifyed/ worlde without ende.

Laudate dñm de celis. **The. c. xlvij.** **Psalme.**

The Laudes.

Prayse ye the lord of heuyns: prayse ye hym
in the hygh places.

Prayse ye hym all his aungelles: all his powers
prayse ye hym.

Prayse ye hym Sonne and moone: all starres &
lyght prayse ye hym.

A he hyghest of heuyns prayse ye hym: and the
waters that are aboue the heuyns let the prayse
the lordes name

And by his worde all thynges were made: by his
commaundement all thynges were created.

He hath stablysshed them euerlastyngly: and in
to the worlde of worldes/ he hath set a lawe that
shall not exspyre.

Prayse the lord ye Dragons: and al depneses
of the earthe.

Euer/hayle/snowe/yse/stormes of wyndes/that
do his commaundement.

Outaynes and all lytell hylles: wodde bearyng
fruyte/and all Cedre trees.

Beastes and all maner of Catell: serpentes/and
fethered foules.

Kynges of the earth/and all people: princes and
all iudges of the earth.

Bachelers and maydens / olde men and yonge
let them prayse the name of the lord for the na-
me of hym onely is exalted.

And the knowledge of hym is aboue heuyn & earth:
& he hath exalted the horne of his people.

And he be vnto al his sayntes: to the sones of
Israel/to the people approchynge vnto hym.

The Laudes.

Antate domino.

The.cxxix. Psalm.

Synge vnto the lord a new song: prayse
be he in the congregacyon of sayntes.

Let Israel reioyce in hym that made hym: and
let the sones of syon triumphe in theyr kyng.

Let them prayse his name with daunsynge: let
them synge vnto hym with tympany and harpe.

For the lord is well pleased with his people: &
hath exalted the lowly into saluacyon.

Sayntes shall triumphe i glorie: they shall make
ioye in theyr chambres.

The prayses of god shal be in theyr mouthes: &
two edged swordes in theyr handes.

To do vengeaunce amongest nacjons: & correc-
cyons amongest people. **T**o bynde theyr kynges
in fetters: and theyr nobles in manacles of yron.

For to execute on them the iudgement wyrtten:
this is glory vnto all his sayntes.

Audate dñm in sanctis.

The.cl. Psalm.

Prayse the lord in his sayntes: prayse hym
in the fyrmyament of his power.

Prayse hym in his strenght / prayse hym accor-
dyng to the almyghtyness of his power.

Prayse hym with the sounde of a trompet: pray-
se hym with harpe and lute.

Prayse hym with tympany and daunsynge: pray-
se hym with rebeckes and organs.

Prayse hym with clarysymbals wel soundynge
prayse hym with symbals of sweetnesse let euery
synner prayse the lord.

Glorie be to the father / to the sone / and to the

The Laudes.

holpe ghoste.

As it was in the begynnynge/as it is now and
euer shall be. So be it.

The Antheme. O wonderfull exchaunge/ The
creator of mankynde takynge vpon hym a ly-
uynge body / hath not disdayned to be borne of a
virgyn. And he beynge made man / without seede
of man / hath commytted vnto vs his godhed.

The Chapitre. Maria virgo semper.

Uirgyn Mary reioyce alway : whiche hast
borne Chryste the maker of heuen & erth/
for out of thy wombe thou hast brought forth the
sauour of the worlde. Thankes be to god.

The Hymne. O gloriosa femina.

O Glorious houre of womanhed
Aboue the starres inshrouled
Thyne holy brestes haue nourished
That lord that the hath created
Our health lost by Eues offence
Thy godly fruyte doth recompence
For vs in heuyn to haue ingredience
Thou wast a wyndowe by prouydence.

Thou arte the doore of the heuynly kyngde
And the gate of lyte resplendynge
Syns that a virgyn lyte doth brynge
Ye redeemed people reioyce and synge.

Glorie to the lorde of myghtes moost
That of a virgyn chaste was bore
Glorie to the father and the holy ghost
To them be praysynge for euermore. So be it.

The vers. God hathe her chose all other before.

The Laudes.

The answer. And causeth her to dwell with hym for euermore. **The Antyeme.** O glozvous mother of god.

The longe of zacharye.

Blessed be the lorde god of Israel / for he hath visyted and redemed his people.

And hath rayled vp an horne of saluacyon vnto vs: in the house of his seruaunt Dauid.

As he promysed by the mouthe of his holy prophetes / whiche were syns the worlde began.

That we shuld be saued from our enemyes: and from the handes of all that hate vs.

To fulfyl the mercy promysed to our fathers & to remembre his holy testament

To persourne the othe / whiche he sware to our father Abraham / that he wolde gyue vs.

That we delyuered out of the hādes of oure enemyes: myght serue hym without feare.

In holynesse and ryght wysenes before hym: all the dayes of our lyfe

And thou chylde shalte be called the prophet of the hyste: for thou shalte go before the face of the lorde / to prepare his wayes.

To gyue knowledge of saluacyon vnto his people / for the remyssyon of theyr synnes.

Through the tendre mercy of our god: wherby the day spryng from an hve hath visyted vs.

To gyue lyght to them that syt i darkenes: and in the shadowe of death: and to guyde our feete in to the way of peace.

Glorie be to the father / to the sone / and to the holy ghoſte.

The Collettes.

As it was in the begynnyng: as it is now and
euer shall be. So be it.

*along
rather
for
25*
The Anthem. O glorioous mother of god / O per:
petuall virgyn Mary whiche dydest beare the
lorde of all lordes / and alone of all other we dy:
dest gyue sucke vnto the kyng of aungels: bese:
che the of thy peyre to haue vs remembraunce: &
to make meanes for vs vnto Chyste that we be:
ynge supported by thy helpe / may deserue to co:
me vnto the kyngedome of heuyn.

The verse. O lorde thy mercy vpon vs extende.

The answer. And our saluacyon we praye the
to sende.

¶ Let vs pray.

O Raunt (we beseeche the lorde god) that thy
seruauntes maye Ioye contynuall healthe
of body and soule / and throughe the gracypous in:
tercessyon of the virgyn thy mother that we may
be delpyered from this present heuynes and to
haue the fruytys of eternall gladnesse. By Chy:
ste our lorde. So be it. Blesse we the lorde.
Thanke we god.

¶ Of the holy ghost.

The Antheme.



Come holy spirite of god: inspyre
the hertes of them that beleue in
the. And kyndle in them the fyre
of loue. **The verse.** Sende forth
thy spyryte / and they shall be ma:
de newe. **The answer.** And the
face of the earth / thou shalt re
newe.

¶ Let vs pray.

The Collettes.

O God/whiche haste instructed the hertes of
the faythfull/by the inspyracyon of the ho-
ly ghoſte/vouchesaunte that we in the same spyri-
te may sauour the trueth. And euermore to reioy-
ce in his holy consolacyon. By Chyyst our lord.
So be it.

Of the holy Trinite. The Antheme.



O elpue vs/ſaue vs/iuſtifie vs/
o bleſſed Trinite. **The verſe.** The
lordes name be bleſſed all other
before. **The anſwere.** From this
tyme forth and euermore.

Let vs pray.

Almyghty and euerlaſtyng
god/which haſte graunted
to vs thy ſeruautes /through
confeſſyon of the true fayth /for to acknowledge
the glorie of the eternall Trinite. And to honou-
re the/one god in thy almyghte maiesty. We be-
ſeche the/that through our ſtedfaſtnes in the ſa-
me fayth/we may be alwaye defended from all ad-
uerſyte. Whiche lyueſt and reygneſt one god:
worlde without ende.

Of the holy Croſſe. The Antheme.



Uerely we ought to reioyce i the
Croſſe of oure lord Jeſu Chyſte
The verſe. All the earth wor-
ſhyppeth the lord. **The anſwere.**
And prayſerh his name with
one accorde.

Let vs pray.

The Collettes.

O God whichē hast ascended thy moost holy Crosse/and hast gyuē lyght to the daknesse of the worlde/bouchesaufe thou by the vertue of the holy Crosse/to illumyne/viſyte / & confort bo: the our hertes and bodyes. Whiche lyuest and reygneſt (o god) worlde without ende.

Of saynt mychaell the archaungel. Anthemic.



Archāgell myghell / come for to ſoloure the people of god. And I ſhall gyue the prayſe i the preſence of aungelles. **The verſe.** In thy holy temple ſhall I to the pray, **The answer.** And thy bleſſed name co: feſſe alway.

Let vs praye.

O God whichē by a wonderfull order doth ap: poynt the ſeruyce bothe of men and aungel: les: of thy excepyng mercy graunte vs: that by thy whichē attende alway vpon thy ſeruyce i heuyn: our lyfe maye be defended here in earth. By our lordē Jeſu chryſt.

Of ſaynt Johan Baptiſt.

The Anthemic.



Amongeſt the ſonē of womē / the: re hathē not ryſē a greater prophet then Johan Baptiſt. **The verſe.**

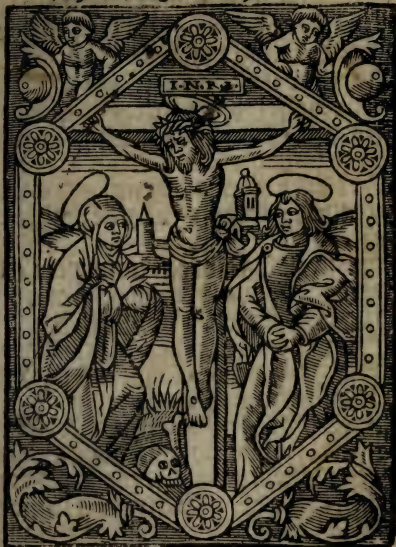
From god there was a man ſent.

The answer. Whoſe name was Johan berayment. **Let vs praye.**

O Lord defende vs alway through the chryſtiāll ſocours of ſaynt Johan Baptiſt For the more frayle that we be:

The Martyr of the Crosse.

Jesus was hanged on the crosse.



And for his shed all his blode.

That is the great profoude sapience,
 And diuine trueth of the father on hye,
 Whiche for mākynde of his beneuolēce,
 Hym selfe hath made bothe god & mā
 ioyntely, was solde & bought by the Jewes tra-
 terously. And aboute mydnyght perturbed & tas-
 ken. And of his discyple anone forsaken. **verse.**
 We worshyp the Chryste with prayse and benes-
 diccyon. **The answer.** For thou redemydest the
 worlde from all affliccyon.

Let vs praye.

The matyns of the Crosse.

Iorde Jesu Chryste/ sone of þe lyuynge god/
set thy holy passyon/ Crosse: & death betwe-
ne thy iudgement and our soules/ both now and
at the houre of death. And mozeouer vouchsaue
to graunt vnto the lyuynge/ mercy & grace/ to the
deade pardon & rest/ to thy holy Churche/ peace &
concorde/ & to vs poore synners/ lyfe & ioye euer-
lastynge. Whiche lyuest & reygnest god with the
father/ and the holy ghoſte / worlde without en-
de. So be it.

The gloriuous passyon of our lorde Jesu Chryſt
delyuer vs from sorowfull heuynesse/ and byng
vs to the ioyes of paradysse. So be it.

Ahe lamentacyon of the mother Mary
Her virgyns herte a sonder all to brake
Whē tydyngeſ came to her sodenly
How that her sone at mydnyght shulde be take
But a the moornyng/ her wo gan more awake
Whē she herde hym brought i to the iudgement
hall. Whiche made her ofte to syghe & sobbe with
al. **The verse.** We do prayse the and praye the
mother of god most mercyfull. **The answer.**

What thou entende/ vs to defende / from death
that is moost sorowfull. **The prayer.**

Oly lorde Jesus / sone of the moost swete
virgyn Mary/ which sufferedest deathe for
vs vpon a Crosse / shew vnto vs thy mercy and
graunt vnto vs / and vnto all that deuoutly haue
in remembraunce the compassyon of thy moost
holy mother (for her sake) prosperous lyfe i this
present worlde/ and throughe thy grace/ eternall

The Matyngs of the Crosse.
glozpe in the world to come. Abherin thou doest
lyue and reygne one god with the holy ghoſt/
worlde without ende. So be it.

The glozvous Paſſyō of a virgyns ſone/ brynge
vs to the bliſſe of almighty god & father So be it

**How the ſayenge of houres fyrſt be-
gan/ and why they are ſo called.**

The fyrſt that euer we fynde in ſcripture to
haue vſed the worſhyppynge of god/ at cer-
teyne ſet houres of the daye/ was Daniel the pro-
phet/ as it appere in his. vi. Chapiter. And in the
newe Teſtament in the Actes of the Apoſtles the
x. Chapitre/ we rede/ that ſaint Peter the apoſtle
accuſtomed hym ſelfe to certayne houres of pra-
yer. By whiche examples (as ſaynt Cypriane te-
ſtifyeth) the catholyke Church of chryſt dyd fyrſt
receyue & admyt ſuche maner of prayeꝝ. Abher-
hpon the ſame vſuall ſeruyce that we calle (Pry-
me and houres) was fyrſt inſtytuted to be ſayde
and ſonge here in the Churches of Englande/ ac-
cordinge to the Cuſtome of Sarū. and ſomwhe-
re after the vſe of York. And therfore when we
rede Hora prima/tertia/ſexta/and nona/ that is
the fyrſt. the thyrde the fyrte/ and the nynt hō-
re/ euyñ as they make mēcyon of ſeuerall houres
ſo were they and may be vſed at ſeuerall tymes
of the daye / to be ſayde in remēbraunce of Chry-
ſtes Paſſyon / and the compaſſyon of the virgyn
his mother.

The houres of our Lady.

The houres.

Chob our lord de borne was.



Wet bene an ore and an alle.



God bende thy selfe in to my helpe.

Horde haste the to helpe me.

Glorve be to the father/to the sone/
to the holpe ghoſte.

As it was in the begynnyng as it
is now and euer ſhall be. So be it.

Prayſe ye the lord de **Hymne.** Veni creator,

ome holy ghoſt/ creator eternall
In our myndes/to make viſytacyon

The houres.

And fulfyll thou with grace supernall.

Our hertes that be of thy creacyon

Remembre lord author of saluacyon

That somtyme of a virgyn pure

Withouth helpe of mannes operacyon

Thou tokest vpon the our frayle nature

O virgyn Mary moost gracyous

O mother of mercy incomparable

From our enemye defende thou vs

And in the houre of death be fauourable.

Glorie to the lord of myghtes moost

That of a virgyn chaste was bore

Glorie to the father and the holy ghost

To them be praylsyng for euermore. So be it.

The Antheme. **O** wonderfull exchaunge.

Deus in nomine tuo.

The. liij. Psalmie.

God for thy names sake saue me: and iudge
me by thy power.

O god heare my prayer: gyue eare vnto the wor-
des of my mouth.

For straungers haue tylen agaynste me: and ty-
cates hauike no respecte vnto god / haue sought
my lyfe.

But lo / god helpeth me: and the lord is prote-
ctor of my soule.

Turne the euylles vpon myne enemyes: and for
thy truethe sake dystrope them.

And p'llyngely shall I sacryfice vnto the: and shall
acknowledge thy name (o lord) for it is good.

For thou hast delpyuered me out of al trouble: &
myne eye hath looked ouer myne enemyes.

The houres.

Glorý be to the father/to the sone/and to the ho-
ly ghoſte.

As it was in the begynnyng/as it is nowe and
euer ſhal be. So be it.

Laudate dñm oēs gētes. *The. cxviii. psalme.*

Prayſe ye the lorde all gentylles: prayſe ye
hym all nacýons.

For his mercy hath ben multiplyed vpon vs and
the trueth of the lorde endureth for euer.

Glorý be to the father/to the sone/and to the ho-
ly ghoſte.

As it was in the begynnyng: as it is now/and
euer ſhall be. So be it.

Confitemini dño qm̃. *The. cxviii. psalme.*

Acknowledge the lorde for he is good / for
his mercy is euerlaſtyng.

Let Iſrael ſaye now that he is good: for his
mercy is euerlaſtyng.

Let the houſe of Aaron ſaye nowe that he is
good: for his mercy is euerlaſtyng.

Let al that feare the lorde ſay that his mercy is
euerlaſtyng.

In my trouble haue I called vpon the lorde: and
the lorde hath herde me at large.

The lorde is my helper I feare not what ſo euer
man do to me.

The lorde is my helper and I ſhall diſpyce myne
enemyes.

Better it is to truſte in the lorde: then to truſt
in men.

Better is it to truſte in the lorde: then to truſt

The hours.

in pynces.

All nacyns haue compassed me: and yet in the lordes name haue I ben auenged vpon them.

They lyeng in a wayt haue closed me in: and yet in the lordes name haue I ben auenged on them.

They haue swarmed aboute me lyke bees / and they haue burnt me as fyre amonge thornes / & yet i the lordes name haue I bē reuēged vpo thē.

By violēce haue I ben ouertourned / that I fell: and the lordē toke me vp.

Me strength and prayse is the lordē: & he is made a sauour vnto me.

The noyse of myrth and health / is the tabernacles of the iuste.

The ryght hande of the lordē hath wrought vertue: the lordes ryght hande hath exalted me the lordes ryght hande hath wrought vertue.

Et me not dye: but lyue: and I shall shewe the workes of the lordē.

With chastysyng the lordē hath chastysed me: & hath not put me to death.

Open vnto me the gates of iustyce / & entrynge therin / I shall make knowledge to the lordē: this is the lordes gate / the ryghtuous shall entre the rin. **I** wpll cōfesse the (o lordē) bycause thou hast harde me / and thou arte become my sauour.

The stone which the buylders reiected: the same was set at the heade of the corner.

This is done by the lordē: and it is marueylous in our eyes.

This is the daye whiche the lordē made: let vs

The houres.

be merry and reioyce therin.

O lord save thou me / O lord preserve me wel:
blessed is he that commeth in the lordes name.

We gyve prayse to you that be of the lordes hou-
se: god is the lord / & he hath gyvẽ lyght vnto vs

Appoynte ye a solempne holy daye i thynke pla-
ces: even vnto the corner of the aulter.

Thou arte my god / and I shall cōfesse the: thou
arte my god / and I shall exalte the.

I shall make knowledge to the (O lord) for
thou hast herde me: and arte become my saupour.

Acknowledge ye the lord / for he is god: for his
mercy is everlastynge.

Glorie be to the father / to the sone / and to the ho-
ly ghost.

As it was in the begynnyng / as it is nowe and
ever shal be. So be it.

The Antheme. **O** wōderfull erchaūge / The crea-
toure of makynge takynge vpo him a lyving body
hath not disdayned to be borne of a virgyn. And
he beyng made man / without seede of mā / hath cō-
mytted vnto vs his godhed. **The Chappter.**

In all thynges haue I sought reste / & shall
dwell in the herytage of the lord. Thē the
creatoure of all thynges sayde / & cōmaunded me:
& he that hath created me / hath rested in my tab-
ernacle. Thākes be to god. **The anthem.** **H**ayle
Mary full of grace / the lord is with the. **H**ayle
Mary full of grace the lord is with the. **Verses.**
Blyssed be thou amonge women / and blyssed be
the fruyte of thy wombe. Our lord is with the.

The houres.

Glorie be to the father/to the sone / & to the holy
ghost. **H**ail mary full of grace our lord is with
the. **The verse.** Holy mother of god & virgyn per
petuall. **The answer.** pray for vs to the lord ce
lestiall. **H**orde god heare my prayer. And gyue
hearynge vnto my clamour. **¶ Let vs praye.**

Graunt (we beseeche the lord god) that thy
seruauntes maye Joye contynuall healt he
of body and soule/and throughe the gracyous in
tercessyon of the virgyn thy mother that we may
be delyuered from this present heuyues and to
haue the fruyt of eternall gladnesse. By chryst
our lord. So be it.

The fyrste houre of the Crosse.

The fyrste houre in the mornynge early
to theyr iudge/called yplate the Jues
Jesus with his handes bounden they cary
vwhere many a false wytnesse dyd hym accuse
In the necke they hym smyt/his body they bruse
They spyt and defyled there is godly face
The lyght of heuyn/replete with all grace. **The
verse.** We worshyppe the Chryste/with prayse &
bndiccyon. **The answer.** For thou redempdest
the worlde from all afflyccyon. **¶ Let vs praye.**

Horde Jesu Chryste / sone of the lyuynge
god/set thy holy passyon/Crosse:and death
betwene thy iudgement and our soules / both
now and at the houre of death. And moreouer
bouchlaufe to graunt vnto the lyuynge / mercy
and grace/to the deade pardon and rest / to thy
holy Church/peace and concorde/& to vs poore

The houres.

synners lyfe and ioye euerlastyng. Whiche ly-
uest and reygneſt god with the father & the holy
ghoſt/worlde without ende. So be it.

The gloriouſ paſſyon of our lord Jeſu Chriſt
delyuer vs from ſorowfull heuynelle; and bryng
vs to the ioyes of paradylle. So be it.

The fyrſt houre of the compaſſyon of our Lady

When our lady in the mornynge behelde
her only ſone ſcourged & foule arayde
Robbed/knocte & his face with ſpytte defyled
God wote in hert ſhe was full ſore diſmayde
But yet alas it maketh myne herte afrayde
To thynke how ſhe fell in greuouſ wepyng
And how dullfully her handes ſhe gan wyng

The verſe. We do prayſe the: and do pray the
mother of god moost mercyfull. **The anſwere.**

What thou entende / vs to defende from death
that is moost ſorowfull. **The prayer.**

Holy lord Jeſu / ſone of the mooste ſwete
virgyn Mary / whiche ſufferedeſt deathe
for vs bpō a Crolle / ſhew vnto vs thy mercy and
graſt vnto vs / & vnto all that deuoutly haue in
remembraunce the cōpaſſyon of thy moost holy mo-
ther (for her ſake) prosperous lyfe in this preſent
worlde / and throughe thy grace / eternall glorie
in the worlde to come. Wherin thou doest lyue &
reygne one god with the holy ghōſte / worlde
without ende. So be it.

The dolourous cōpaſſyō of goddes moost ſwete
mother / bryng vs to the blyſſe of almyghty god
the father. So be it.

The thyrde houre.

An aungell dooth chepe herodes tell.



That hoine is the kyng of Istraell.

God bende thy selfe in to my helpe.
Horde haste the to helpe me.
Glorpe be to the father/to the sone/
 to the holpe ghoste.
It was in the begynnynge as it
 is now and ever shall be. So be it. **The hymne**
Come holy ghost/O creatour eternall
 In our myndes/to make visytacyon
 And fulfyll thou with grace I upernall.

The houtes.

Oure hertes that be of thy creacyon
Remembre lord author of saluacyon
That somtyme of a virgyn pure
Withouth helpe of mannes operacyon
Thou tokest vpon the our frayle nature.

Lon
to
ba
O virgyn Mary moost gracyous
O mother of mercy incomparable
From our enemye defende thou vs
And in the houre of death be fauourable.

Glorie to the lord of myghtes moost
That of a virgyn chaste was bore
Glorie to the father and the holy ghost
To them be praylsyng for euermore. So be it.

When thou wast borne.

Ad dñm cum tribularet. **The. cxix. psalme.**

I Cryed vnto the lord when I was in trou-
ble/and he herde me.

O lord deliuer my soule from lyenge lyp-
pes: & a deceptfull tonge.

What may be gyuen the: or what may be layde
agaynst the: to a deceptfull tonge.

The sharpe arrowes of the myghtye: with hotte
sparkelynge cooles.

Who is me for my restyng place is prolonged:
I haue dwelled with the inhabytātes of Cedar/
my soule was longe in exyle.

I was peasible with thē that hated peace: when
I spake vnto them/they assaulted me causeles.

Glorie be to the father/to the sone/and to the ho-
ly ghost.

As it was in the begynnyng/ as it is now and

The hours.

Holy mother of god/and virgyn perpetuall.

The verse. After thy byrth virgyn thou dydest
remanne. **The answer.** Praye to thy sone to sa
ue vs from payne.

Horde god heare my prayer. And gyue hearyng
vnto my clamour.

Let vs praye.

O Raunt (we beseeche the lord god) that thy
seruauntes maye Joye contynuall healthe
of body and soule/and throughe the gracypous in
tercessyon of the virgyn thy mother that we may
be delyuered fro this present heupnes and to ha
ue the fructyon of eternall gladnesse. By Chryst
our lord. So be it. Blesse we the lord. Thanke
we god.

The thyrde houre of the Crosse.

ABoute thre houres after the sonne gan
sprynge

All the Jewes crye Jesu to crucifye
And i scozne they hi clothed w purple clothynge
And in stede of a crowne/on his heade they tye
a crowne of thorne that prycked cruelly
And lad hym forth to the place where he dyed

With a great huge crosse on his shulders leyde

The verse. We worshyp the Chryst with prayse
and benediccyon. **The answer.** Hor thou rede
mydest the worlde fro all affliccyon. **Let vs praye.**

Lorde Jesu Chryst/sonne of the luyng god
set thy holy passyon/Crosse:and death be
twene thy iudgement and our soules/both now
and at the houre of death. And moreouer vouch
saufe to graunt vnto the luyng mercy & grace/
to the deade pardon and rest/to thy holy Church

The houres.

peace and concord/and to vs poore synners/lyfe
and ioye euerlastyng. **W**hiche lyuest & reygneest
god with the father/and the holy ghoſt / worlde
without ende. So be it.

The glorioſous paſſyon of our lord Jeſu Chryſt
delpueſ vs fro ſorowfull heuynesse/and brynge
vs to the ioyes of paradylse. So be it.

The thyrde houre of the compaſſyō of our lady

When the virgyn of virgyns behelde her ſon
About. iij. houres after the day gaſp
With a ſharpe crowne of thorne on his heade
done. And a great croſſe on his ſhulders beryng
To the place of death the Jewes hym leadyng
Alas for wo/towne in the ſtrete ſhe fell With aſ
ſad an hert/as euer tonge coulde tell. **The verſe.**
We do praye the / & do pray the mother of god
moost mercyfull. **The Answer.**

What thou entende/ vs to defende / from death
that is moost ſorowfull. **The prayer.**

Holy lord ieſu/ ſone of the mooste ſwete vir-
gyn Mary / whiche ſufferedeſt deathe for
vs vpo a Croſſe/ ſhew vnto vs thy mercy & graſt
vnto vs / & vnto all that deuoutly haue in reme-
braunce the cōpaſſyon of thy moost holy mother
(for her ſake) pzoſperous lyfe i this pſent worlde
& throughe thy grace/ eternall glorie i þ worlde
to come. wherin þ doest lyue & reygne one god w
the holy ghoſte/ worlde without ende. So be it.

**The dolourous cōpaſſyō of goddes moost ſwete
mother/ brynge vs to the blyſſe of almyghty god
the father. So be it.**

The fyrte houre.

Come on at Chyldes Circumfycion.



Myne eyes beholde thy pour redempcyon.



God bende thy selfe in to my helpe.

Lord haste the to helpe me.

Glozy be to the father/to the sone/
and to the holpe ghoſte.

As it was in the begynnyng/as it
is now and euer ſhall be. So be it.

Prayſe pe the lorde. **Hymne.** Veni creator.

Come holy ſpiryte/O creatour eternall
In our myndes to make viſytacyon

The houtes.

And fulfyll thou with grace supernall
Our herres that be of thy creacyon

Remembre lord author of saluacyon

That somtyme of a virgyn pure

Withouth helpe of mannes operacyon

Thou tokest vpon the our frayle nature

O virgyn Mary moost gracious

O mother of mercy incomparable

From our enemye defende thou vs

And in the house of death be fauourable.

Glorie to the lord of myghtes moost

That of a virgyn chaste was bore

Glorie to the father and the holy ghost

To them be praylsyng for euermore. So be it.

The Antheme. **T**he bullthe that Moyses.

Ad te leuauit oculos.

The. cxxij. psalme.

Unto the haue I lyfte vp myne eyes o god:
whiche inhabytest the heuyns.

Euyn lyke as the eyes of seruautes wayt at the
handes of theyr maysters.

As the eyes of a handemayden be vpon her may-
sters: euyn so be our eyes vpon oure lord god: vn-
tyll he haue mercy on vs.

Haue mercy on vs/ o lord haue mercy on vs: for
we are fulfyll'ed with moche contempte.

For our soule is fylled verue moche: beyng scou-
ned of the ryche and dyspyced of the proude.

Glorie be to the father/ to the sone/ and to the ho-
lye ghoste.

As it was in the begynnyng: as it is now and
euer shall be. So be it.

The houres

Diffusa dominus.

The.cxxij. Psalme

Except the lord had ben amonge vs (let Is-
rael now speake) except the lord had ben
amonge vs.

When men rose agaynst vs: perauenture they
myght haue swallowed vs vp quicke.

When they? fury was great agaynst vs: perauē-
ture water mought haue souped vs vp.

Our soule hath passed ouer a ryner: our soule per-
auenture myght haue passed ouer a water in-
tolerable.

Blessed be the lord/whiche hath not suffred vs
to be caught with they? teeth.

Our soule hath ben delyuered/euyn as a sparowe
from the foulers snare.

The snare is worne out: and we are delyuered.

Our helpe consysteth in the name of the lord:
whiche made heuyn and earth.

Glorie be to the father/to the sone/and to the ho-
lye ghoſte.

As it was in the begynnyng/as it is now. and
euer shall be. So be it.

Qui confidunt.

The.cxxiij. Psalme.

They that truste in the lord as a mountay-
ne of Syon: he shall neuer be moued/which
inhabyteth Hierusalem.

Moutaynes are in the cyrcute of it/and the lord
is in the cyrcuyt of his people: fro this tyme forth
and euermore.

For the lord shall not leane the rodde of syn-
ners vpon the lotte of the iuste: lest the iuste shuld

The houres.

extende theyr handes vnto synne.

Do wel (o lord) to the good and bryght in here.
But those that swarue: the lord shall bryng in
to bondes with them that worke wyckednesse:
peace be vpon Israel.

Glorie be to the father / to the sone / and to the ho
ly ghoſte.

As it was in the begynnyng: as it is now / and
euer ſhall be. So be it.

The Antheme.

The buſſhe that Moyses ſawe preſerued from
burnyng (when it was vpon a lyght fyre) dyd ſy
gnyfye to vs thy moost commendable virginite:
goddes mother pray for vs.

The Chapter.

And ſo in Syon was I tetled / and i the ſan
ctified cyte alſo I reſted: and in Hieruſale
was my power. Thanke we god.

The anſwere.

After thy byrth virgyn thou dydeſt remaine.
After thy byrth virgyn thou dydeſt remaine.

The verſe. **O** pray to thy ſone to ſaue vs from pay
ne. Virgyn thou dydeſt remaine. **G**lorie be to
the father / to the ſone / and to the holye ghoſte.

After thy byrth virgyn thou dydeſt remaine.

The verſe. thou arte made beautefull and amo
rous.

The anſwere. **O** mother of god moost glo
ryous. **O** lord god heare my prayer. And gyue
hearynge vnto my clamour.

Let vs praye.

Graunt (we beſeche the lord god) that thy
ſeruauntes may enioye contynuall healthe
of body and ſoule / and throughe the gracyous in
terceſſyon of the virgyn thy mother that we may

The houres.

be delyuered fro this present heuynes and to haue the fruytyon of eternall gladnesse. By Chryst our lord. So be it. Blesse we the lord. Thanke we god.

The syxte houre of the Crosse.

The syxte houre spryngynge before the mydday

Jesu hande and foote to the crosse they nayled wth the shamesullest deathe that they contrye may

And in dyspyte betwene two theues hym hanged wthen they thought for payn/that he tursted his thurst for to quenche they profered hym gal This lambe so illuded bought our synnes all.

The verse. we worshyp the Chryst with prayse & benediccyō. **The answer.** **H**o thou redemydest the worlde from all afflyctyon.

The prayer.

Orde Jesu Chryst/son of the lyuyng god set thy holy passyon/Crosse: & death betwene thy indgement and our soules/both now and at the houre of death. And moreouer vouchlaufe to graunt vnto the lyuyng/mercy & grace/to the deade pardon & rest/to thy holy Church/peace & concorde/and to vs poore synners /lyfe and ioye euerlastyng. wthiche lyuest and reygnest god wth the father/and the holy ghost/worlde wthout ende. So be it.

The glorious passyon of our lord Jesu Chryst delyuer vs from sorowfull heuynesse: and bryng

The houres.

vs to the ioyes of paradysse. So be it.

**The syrte houre of the compassyon
of our Lady.**

A His piteous mother befoze the none tyde
Her sone eleuate on the crosse myght se
His body tozne and wrapped with woundes wyde
Hangynge betwene theues as shamefull as
coulde be.

His thurst to slacke/bytter gall tasted he
At her owne herte/his payne she felt so soze
She wayled and cryed a. L. sythe therfore.

The verse. We do prayse the / & do pray the mo-
ther of god moost mercyfull.

The Answer.

A hat thou intende vs to defende / from deathe
that is most sorowfull.

The prayer.

Holy lord Iesu/sone of the moost swete vir-
gyn Mary / whiche suffered deathe for vs
vpon a crosse/shewe vnto vs thy mercy & graunt
vnto vs/and vnto all that deuoutely haue in re-
membraunce the compassyon of thy moost holy
mother (for her sake) prosperous lyfe in this pre-
sent worlde / and throughe thy grace eternall
glozye in the worlde to come. Abherin thou
doost lyue and reygne one god / with the holy
ghost/worlde without ende.

So be it.

A he dolorous cōpassyō of goddys mooste swete
mother/brynge vs to the blesse of almyghty god
the father. So be it.

The nyynth houre of our Lady.

Thre kynges with reuerence.



Offered gold/myrr/e frankensce



God bende thy selfe in to my helpe.

Worde haste the to helpe me.

Glorie be to the father/to the sone/
and to the holpe ghoſte.

As it was in the begynnyng/as it
is now and euer ſhall be. So be it.

Prayſe ye the lorde. **Hymne.** Veni creator.

A Come holy ſpiryte/ O creatour eternall
In our myndes to make viſytacyon

The houtes.

And fulfyll thou with grace supernall

Our hertes that be of thy creacyon

Remembre lord author of saluacyon

That somtyme of a virgyn pure

Withouth helpe of mannes operacyon

Thou tokest vpon the our frayle nature

O virgyn Mary moost gracypous

O mother of mercy incomparable

From our enemye defende thou vs

And in the houre of death be fauourable.

Glorie to the lord of myghtes moost

That of a virgyn chaste was bore

Glorie to the father and the holy ghost

To them be prayse for euermore. So be it.

The Antheme. The roote of Jesse.

In conuertendo.

The. cxxv. psalme.

When the lord turned the captiuite of
Syon: we were made gladde.

When was our mouthe fulfylled with myrth: &
our tongue with ioyfulnesse.

When shal they say amonge the gentylles: the
lord hath done greatly for them.

The lord hath done greatly for vs: we are ma-
de ioyfull.

Worde conuerte our captiuite: as a ryuer in the
southe.

They that sowe with teres: shall reape with
gladnes.

They goynge forth went and wepte castynge
theyr sedes.

But comynge agayne they shall come with ioye

The houres.

bearynge theyr handes full of corne.

Glorie be to the father/to the sone/and to the ho-
ly ghoste.

As it was in the begynnyng/as it is now and
euer shall be. So be it.

Nisi dominus edificauerit. *The.cxxviij.psalm.*

Excepte the lorde haue buylded the house:
they haue labored in vayne which buylde it
Oneles the lorde haue kepte the cyte : he hath
watched in bayne that kepeth it.

It is in vayne for you to ryse before lyght : aryse
after your syrttyng:ye that eat the bred of sorow.

When he hath gyuen slepe to his welbeloued lo-
the herytage of the lorde is chyldren:the rewar-
de is the fruyte of the wombe.

As arrowes in the hande of the myghty:so be the
chyldren of smyters.

Blessed is the man : whiche fulfyllled his desyre
of them:he shall not be confounded whe he shall
speake to his enemyes in the gate.

Glorie be to the father/to sone/& to ho'y ghost.

As it was in the begynnyng/as it is now and
euer shall be. So be it.

Beatit omnes.

The.cxxix.psalm.

Blessed be all that feare the lorde : whiche
walketh in his wayes.

How thou shalt eat the labours of thyne han-
des:thou shalt be blessed/and wel shalt thou be.

Thy wyfe shall be as a plenteous vyne:in the sy-
des of thyne house.

Thy sones lyke the plantes of Olyue trees: all

The houres.

aboute thy table.

Ho thus shall a man be blessed/whiche feareth
the lord.

The lord of Syon blesse the:and thou shalt se
the goodes of Hierusalē al the dayes of thy lyfe.
And thou shalt se the chyldren of thy chyl-
dren:and peace vpon Israel.

Glorie be to the father/to the sone/and to the. &c.
As it was in the begynnyng/as it is now and
euer shall be. So be it.

The Antheme. **T**he roote of Jesse hath borne
buddes:a starre is rysyn out of the house of iacob
a virgyn hathe borne the sauoure of the worlde
we prayse the lord god.

The Chappet.

AND I haue planted my roote in an honou-
rable nacyon/whose inherytaunce is in the
partes of my god/& amōge the cōpany of sayntes
is my tarpenge. Thākes be to god.

The answer.

Thou art made beauteful & amorous. **T**hou art
made beauteful & amorous.

The verse.

O mo-
ther of god moost glorious. **A**nd amorous. **G**lo-
ry be to the father/to the sone/& to the holy ghost

Thou arte made beauteful and amorous.

verse.

Graūt me blessed lady to auaiūce the with glorie

The answer. **A**gainst thyne enemyes gyue me
the byctory. **L**orde god heare my prayer. **A**nd gy-
ue hearynge vnto my clamour.

Let vs praye.

O Raunt (we beseeche the lord god) that thy
seruautes may enioye contynuall healthe
of body & soule / & throughe the gracypous inter-
cessyon of the virgyn thy mother that we may be

The houres.

deliuered fro this present heuynes & to haue the
fruyt of eternall gladnesse. By chryst our lord
So be it. Blesse we the lord. Thanke we god.

The nynt houre of the Crosse.

Our mercifull lord Iesu goddes sone
Callynge vnto his father almyghty
Yelded vp his soule/and full vpon none
The spyrite departed that blessed body
The sonne waxed darke / the earthe quoke won-
derfly. Great wōders thynge to beholde & heare
And yet a knyght perced his hert with a spere.

The verse. we worshyp the Chryst with prayse &
benediccyō. **The answer.** For thou redemydest
the worlde from al afflyccyon. **Let vs pray.**

Lorde Iesu Chryst/ sone of the lyuynge god
set thy holy passyon/ Crosse: & death betwe-
ne thy indgement and our soules/ both now and
at the houre of death. And mozeouer vouchsaue
to graunt vnto the lyuynge/ mercy & grace/ to the
deade pardon & rest/ to thy holy Church/ peace &
concorde/ and to vs poore synners / lyfe and ioye
euerlastynge. Whiche lyuest and reygnest god
with the father/ and the holy ghost/ worlde with
out ende. So be it.

The glorious passyō of our lord Iesu chryst. &c.

The nynt houre of the cōpassyō of our lady.

Sone after noone this mother sozeweeping
Her sone/ callynge to his father myght hea-
re. Sawe from the body/ the soule departynge
And a knyght openynge his hert with a spere
For sorowe/ she fell downe in a sowne there

The houres.

O mercyfull lord god/what earthly wyghe
wolde not haue rewed of that pyteous syghe.

The verse. We do prayse the: and do pray the
mother of god moost mercyfull.

The answer.

That thou entende / vs to defende from death
that is moost sorowfull.

The prayer.

Holy lord Jhesu / sone of the mooste swete
virgyn Mary / whiche sufferedest deathe
for vs bpō a Crosse/shew vnto vs thy mercy and
graūt vnto vs / & vnto all that deuoutly haue in
remembraunce the cōpassyon of thy moost holy mo
ther (for her sake) prosperous lyfe in this present
worlde/and throughe thy grace / eternall glozpe
in the worlde to come. Vtherin thou doest lyue &
repygne one god with the holy ghoſte / worlde
without ende. So be it.

~~The dolorous cōpassyō of goddes moost swete
mother/brynge vs to the blyſſe of almyghty god
the father. So be it.~~

What is ment by this worde Eynsonge.

The as the seruyce that we be dayly accus
tomed to say i the mornynge is called ma
tyns/euyn so is the seruyce vsed to be sayde or sō
ge towarde euyn/called Eynsonge. And this is
the true sygnifycacyon and meanyng of the sa
me worde/whiche we call Eynsonge of our La
dy/because it is specyally done in the laude and
prayfynge of her.

The Eynsonge of our Lady.

The Cypnsonge.

Christ on an ass toke his way



To Hierusalem on palmysonday.



God bende thy selfe in to my helpe.

Forde haste the to helpe me.

Glorp be to the father / to the sone / & to the holy ghoſte.

As it was in the begynnynge / as it is now and euer ſhall be. So be it.

The antheime.
Detatus ſum.

After the byrth.
The. cxi. Psalm.

The Eynsonge.

I Keioyled in those thynges that were sayde
to me: we shall go in to the lordes house.

Oure feete were standynge in thy gates: O Hieru-
salem.

Hierusalem whiche is buylded lyke a cytie: who-
se perticypacyon is within it selfe.

For thyther ascended the trybes / eynn the try-
bes of the lorde : the testymonye of Israel to ac-
knowledge the lordes name.

For there sate the spytters in iudgement : eynn
the seate of the house of Dauid.

Praype for the peace of Hierusalem : and they
shall haue plentye that loue the.

Let peace be made throughe thy vertue: & plen-
teousnes in thy houses.

For my brothers and kynredes sakes: I prayed
peace for the.

For the house of our lorde god: I besought good
thynges for the.

Glorie be to the father / to the sone / and to the ho-
ly ghoſte.

As it was in the begynnynge / as it is now and
euer shall be. So be it.

Ad te leuani oculos.

The. cxxv. psalme.

Unto the haue I lyfte by myne eyes o god:
whiche inhabytest the heuyns.

Eynn lyke as the eyes of seruautes wayt at the
handes of theyr maysters.

As the eyes of a handemayden be vpon her may-
sters: eynn so be our eyes vpon oure lorde god:
vntyl he haue mercy on vs.

The Dirige.

Shal treble and quake: before the face of the
when thou shalt come: in thy most feruent yre
The worlde to iudge / by hotte burnynge fyre.

The answer. Wherfore good lord / we humbly
the requyre.

That of thy goodnes thou woldest not forget
To deliuer me / from euerlastynge fyre
whiche brakest vp the brasen gates great
And bysytred hast the lowe infernall seate
And vnto lyght / them dydest restore
whiche in payne of darkenesse / hadde ben longe
before.

The verse.

whiche vnto the thus dyd call and cry
welcome to vs our blyssed sauour swete
welcome our redemer / welcome hertely
whiche brakest vp the brasen gates great
And visited hast the lowe infernall seate
And vnto lyght / them dydest restore
whiche in payne of darkenesse hadde ben longe
before.

The verse.

Reste in peace.

The answer.

Sobe it. **The anthem.** My broused.

Misere mei deus.

The. li. Psalme.

Hue mercy vpon me (o god) accordynge to
thy great mercy.

And accordynge to the multitude of thy cōpas-
syons: wpye away myn iniquite.

Pet walthe me more from myne iniquite: & clense
me more from my synne.

For I knowlege myne iniquite: and my synne
is euer before myne eyes.

Against the onely haue I synned / and haue

The Dirige.

done cupll in thy syght: that thou mayste be iustified in thy wordes/ & mayst baynquyssh the whe thou hast iudged.

Uo I was begotten in wyckednesse/ and my mother conceived me in synne.

Uo thou haste loued trueth / the vnknowē and secrete thynges of thy wysdome hast thou reueled vnto me.

Spryncle me lorde with ysope/ and so shall I be cleane/ thou shalt washe me/ and then shall I be whytter then snowe.

Unto my hearynge shalt thou gyue iope & gladnesse: and my brysed bones shalbe refreshed.

Tourne thy face fro my synnes: and wype away all my wyckednesse.

A pure herte create in me (oh god) and an vpryght spyrte renewe within me.

Cast me not away from thy face: and thyne holy spyrte take not from me.

Take me agayn to reioyse in thy sauyng helth and strengthen me with a pryncypal spiryte.

I will instruct the wycked in thy wayes: and the vngodly shall be conuerted vnto the.

Delyuer me from bloudes (oh god) the god of my health: and my tonge shal exalte thy ryght wysenesse.

Horde open thou my lippes / and my mouthe shall pronounce thy prayse.

Ho if thou haddest desyred sacryfices/ I hadde surely gyuen it/ but thou delytest not in burnt offrynges.

The Dirige.

A sacryfyce to god is a lowly spirit: a contrite & an humble herte dispyce not (o god)

Dealy getly of thy fauourable beneuolēce with Syon: that the walles of Hierusalē may be buylde agayne.

Then shalt thou accept the sacryfyce of ryght: wysenesse: oblacyns and burnt offerynge: the shall they lay calues vpon thyne altare.

Horde gyue them eternall reste: and let contynuall lyght shyne vnto them.

The anthem. My broused bones lord shall be refreshed. **The anthem.** Heare lord.

A decet hymnus.

The. lxiij. Psalme.

Do Rayle becometh the (o god) i Syd: & let euery pmyse be pfourmed to the in hierusalē. **O** god heare my prayer: vnto y shall euery creature come.

The wordes of the wycked haue preuayled agaynst vs: & vnto our vngodlynnes: thou shalt be mercifull.

Blessed is he/whome thou hast chosen and taken vp: he shall dwell in thy court.

We shal be satisfied with the godes of thy hous holy is thy temple/ and mercifulous in quite.

Hear vs/o god our sauour: the hope of all the costes of the earth/and mayne see.

Thou preparest the hylls with thy strength: whiche beyng gyrded with power/ asprest the depnes of the see: the roynge waters therof.

People shalbe affrayde/ & they that dwel vpon the see costes/ shall drede thy sygnes: thou shalt

The Dirige.

refresshe the moynynge and euening fruytes,

Thou hast visyted the earth/and hast watered it:thou hast done moche to enryche it.

The flode of god is replenysshed with waters:thou hast prepared theyr fode/for so is the preparation of it.

Thou encreasynge the watercourses of it / multipliest the sprynges of it with soft shewres / it shall englad the out sprynges.

Thou shalt blesse the crowne of the yere of thy benygnyte/and thy feldes shal be replenysshed with habundaunce.

The goodly places of deserte shal waxe flatte: & the lytell hylles shal be gyfte with gladnes.

The rammes of thy flocke are well fleced: & the valeys shal crease with weate:ye they shal outcrye and gyue prayse.

Orde gyue the eternall reste:and let cōtynuall lyght shyne vnto them.

The anthem.

Heare my prayer / o lord / vnto the shal euery creature come.

The anthem.

He hath receyued.

Deus deus meus.

The. pling. psalme.

God thou arte my god: early do I watche after the.

My soule hath longed after the:my fleshe hath thyrsted very moche.

In to a countre deserte wylde and drye:so haue I appered befoze the i an holy place for to se thy power and thy glory.

For thy mercy is better the lyfe:my lyppes shall prayse the.

The Dirige.

So shal I prayse the in my lyfe/and in thy name
I shall lyte bp my handes.

My soule shall be iacysfyed/as it were with en-
terlarde and fatnes/and my mouthe shall pray-
se the with lyppes full of ioye.

So haue I ben myndefull of the vpo my bed: in
the moynynge tymes;bycause thou waste my hel-
per/I shall let my thought on the.

And I shall reioyse vnder the couerte of thy
wynges: my soule hath cleaued vnto the / thy
ryght hande hath susteyne me.

They verply haue sought my lyfe in bayne:they
shall go in to the lower partes of the erth they
shall be put i to the power of a swerde:they shall
be the parthes of foxes.

The kynge truely shall ioye in god / all shal be
prayed that sweare in hym: for the mouthe of
them that speake vngodlynes is stopped.

Deus misereatur nostri. *The. lxxiij. psalme.*

God haue mercy vpon vs/and blesse vs: let
hym shewe his face vnto vs/and haue mer-
cy vpon vs.

That thy way may be knowen in the earth:and
thy sauynge helth also amonge all nacyns.

Let thy people make knowledge vnto god: let
all nacyns confesse the.

Ioyfull and glad be all folke:because thou rulest
the people with equite: & ordrest nacyns in earth.

People knowledge the to be god/let all nacyns
confesse the:for the earth hath brought forth
her fruyte.

The Dirige.

Blesse vs our god / and all that inhabyte the
earth: that al the partes therof may feare the.
Lorde gyue them eternall reste: and let conty-
nuall lyght shyne vnto them.

The anthem. **L**orde thy ryght hande hathe de-
fended me. **A**nthem. **A**rom the gates of hell.

The songe of Ezechias. **S**lay the. xxxviii.

Chapiter. **E**go dixi in dimidio.

I Sayd in the myddes of my dayes: **I** shall go
to the gates of hell.

I despyred the resydue of my yeres: **I** sayd to my
selfe / **I** shal not se the lord god in the lande of
the lyuynge.

I shall not se man any moze: and hym that
dwelleth in reste.

My generacyon is taken from me / and folden
vp: as the shepherdes tente.

My lyfe is cut of lyke a weauers webbe: euen
when **I** began / he cutte me downe: fro moznyng
vntyll the nyght thou shalt fynyshe me.

I was in hope vntyll moznyng: euen as a lyon:
so dyd he gnawe by bones.

Aro moznyng vntyll nyght thou shalt fynyshe:
The me: as a ponge swallow / so shall **I** crye & shall
muse as a doue.

Myne eyen daseled / with lokyng on hygh.

Lorde **I** am enforced / answer for me: what **I**
shall say: or what shall he answer me / syns **I**
haue done it.

I shall reuolue all my yeres vnto the with great
bitternes of herte.

The Dirige.

Worde yf they lyue thus: & the lyfe of my spirite
be i suche thynges / thou shalt correct me & quye:
ken me: lo in peace my sorowe is most bytterest.

Thou surely haste delyuered my soule that it
shulde not peryshe: thou haste cast behynde thy
backe all my synnes.

For neyther hell shall knowledg the / nor death
shall prayse the: they that discende in to the pyt /
shall not trust vpon thy verpte.

He that is lyuyng: the man lyuyng shal know:
ledge the lyke as I do now: the father vnto the
chyliden / shall declare thy tructh.

Saue me lord / and we shall syng our psalmes
in the lord house / all the dayes of oure lyfe.

Worde gyue them eternall reste: and let conty:
nuall lyght shyne vnto them.

The anthem. **F**rom the gates of hell lord de:
lyuer theyr soules. **Antheme.** **E**uery spirite.

Audate dñm de celis. **The. cxliiij. psalme.**

Prayse ye the lord of heuyns: prayse ye
hym in the hygh places.

Prayse ye hym all his aungelles: all his powers
prayse ye hym.

Prayse hym sonne and moone: all sterres and
lyght prayse ye hym.

The hyghest of heuyns prayse ye hym: and the
waters that are aboue the heuyns / lette them
prayse the lordes name.

For by his worde all thynges were made: by his
commaundement al thynges were created.

He hath stablyshed them euerlastyngly in the

The Dirige.

worlde of worlde: he hath set a lawe & it shall
not expyre.

Praise the lordye dragons: and all depnettes
of the earth.

Hyle / hayle / snowe / yse / stormes / of wyndes:
that do his commaundement.

Moultaynes and all lytle hylles: woode bearyn-
ge fruyte and all cedar trees.

Beastes and all maner of catell: serpentcs / and
fethered foules.

Kynges of the earth / & all people: prynces and
all iudges of the earth.

Bachelers and maydens / olde mē and yong / let
them praise the name of the lord: for the name
of hym onely hath ben exalted.

The knowledge of hym is aboue heuyn & earth:
and he hath exalted the horne of his people.

Praise be vnto all his sayntes: to the sones of
Israel / to the people appochoyng vnto hym.

Lorde gyue them eternall reste: & let continuall
lyght shyne vnto them.

Antate dñō canticli. **The. cclix. psalme.**

Synge we vnto the lord a newe song: the
praise of hym is in the congregacyon of
sayntes.

Let Israel reioyse in hym that made hym: & let
the sones of Syon tryumphe in theyr kyng.

Let them praise his name with daunsyng: let
them synge vnto hym with tympany an harpe.

For the lord is well pleased with his people: &
hath exalted the lowly in to saluacyon.

The Dirige.

Sayntes shall triumphe in glorie: they shall make ioye in theyr chambers.

The prayles of god shall be in theyr mouthes & two edged swordes in theyr handes.

To take vengeance amonge nacjons: and corrections amonge people.

To bynde theyr kynges in fetters: and theyr nobles in manacles of yron.

For to execute on them the iudgemēt wrytten: this is glorie to all his sayntes,

Audate dñm in sanctis. *The. cl. psalme.*

Praise the lord in his sayntes: praise hym in the firmament of his power.

Praise hym in his strength: praise hym accordinge to the almyghtynesse of his maiesty.

Praise hym with the sounde of a tröpette: praise hym with harpe and lute.

Praise hym with tympany & daunsynge: praise hym with rebeckes and organs.

Praise hym with clarysymballes well soundynge: praise hym with symballes of swetnes let euery spirite praise the lord.

For he gyue the eternall rest: and let cötynuall lyght shyne vnto them. *The anthem.*

what soeuer thyng is endued with spirite: let it praise the lord. *The verse.*

From the gates of hell. *The answer.* Lord deliuer theyr soules. *Antheme.*

I am. *The longe of zachary.*

Blessed be þe lord god of Israel: for he hath visyted and redemed his people.

And hath reysed vp an hoīe of saluacyō vnto

The Dirige.

vs: in the house of his seruaunt Dauid.

Asyn as he promysed by the mouthes of his holy prophetes/whiche were syns the worlde began.

That we shulde be saued fro our enemyes: and from the handes of all that hate vs.

To fulfill the mercy promysed to our fathers & to remembre his holy couenaunt.

And to pforme the othe/whiche he sware vnto our father abraham that he wolde gyue vs.

That we beyng delyuered out of the handes of our enemyes/myght serue hym without feare.

In holynes and ryghtwysnes before hym: all the dayes of our lyfe.

And thou chyld/shalte be called the prophet of the hysse: for thou shalt go before the face of the lord to prepare his wayes.

And to gyue knowledge of saluacyon vnto his people: for the remysyon of synnes.

Through the tender mercy of our god / by the which he sprynging from an hye hath vlycted vs.

To gyue lyght to them that late in darknesse & in the shadowe of death: and to guyde oure feete into the way of peace.

Lorde gyue them eternall reste: and let contynual lyght shyne vnto them.

The Anthem. **I** am the resurreccyon and lyfe: he that blyueth in me / ye all though he were deade/ yet shall he lyue: and who soeuer lyueth and blyueth in me/ shall not see everlastyng death. **L**orde haue mercy on vs. **C**hryste haue mercy on vs. **L**orde haue mercy on vs. **O**ur father. **¶** And

The Dirige.

leade vs not. But delpueer vs.

A saltabo te domine.

The. ccc. psalme.

Ishal exalte the (o lorde) for thou hast defended me: neyther hast thou suffered myne enemies to haue theyr pleasure vpon me.

O lorde/ my god/ I haue cryed vnto the: & thou hast healed me.

Lorde thou hast brought my soule out of the lowe place: thou hast preserved me from the that descende in to the pytte.

Synge vnto the lorde we that be his sayntes: & confesse ye the memory of his holynes.

For there is vengeance in his displeasure and lyfe in his pleasure.

At the enemyng waylynge shall contynue: and in the moynynge gladnes.

Werely I sayd in my welthynges: I shall neuer more be moued.

Lorde through thy good wyll thou hast lent strength vnto my beautye.

Thou turnedest thy face from me: and I was all ashyed.

Unto the (lorde) shall I crye: and shall pray vnto my god.

What profyte is there in my bloude / when I shall discende in to corrupcyon.

Shall dust make knowledge vnto the or shall it publysh the thy trouthe.

The lorde hath herde/ & hath had mercy on me: the lorde is made myne helper.

Thou hast tourned my sorowe in to ioye: thou

The Dirige.

haste cutte my lackes & haste compassed me with gladnes.

To the ende that my glory myght synge to the/ and myght not be pryckte: o my lord god I shall euermore confesse the.

Lorde geue them eternall rest: & let contynuall lyght shyne vnto them.

From the gates of hell. **L**orde deliuer thei soules. I trust to se the goodes of the lord. In the lande of the lyuynge. **L**orde heare my prayer. And let my clamour come vnto the. **The prayer.**

O God whiche by the mouth of saynt Paule thyne apostle/ haste taught vs/ not to be sorry for them that slepe in Chryste/ graunt we beseeche the/ that in the comynge of thy sonne our lord Iesu Chryste/ we with all other faythfull people beyng departed/ may be graciously brought vnto ioyes euerlastyng: which shalt come to iudge the quicke & the deade/ & the worlde by fyre.

Almyghty eternall god/ to whome there is neuer any prayer made without hope of mercy/ be propitable to the soule of thy seruant **R.** that seynge it departed from this lyfe in the confellyon of thy name/ thou wylte cause it to be associate to the company of the sayntes. **By Chryste our lord.**

O God of whose mercy there is no nōbre admyt our prayers/ for the soules of thy seruantes the byshoppes. And graunte vnto them the lande of pleasure and lyght in the felawshyp of thy blessed aungels. **By Chryste our lord.**

These prayers were probably crossed out at the reformation, when praying for the dead was abolished.

The Dirige.

I Did encline thyn eare vnto our prayers
wherin we ryght deuoutly call vppon thy mer-
cy/that thou wylte bestowe the soules of thy ser-
uauntes/bothe mē & womē (whiche thou hast co-
maunded to depart from this worlde) in the co-
untre of peace and resse/and further/cause them
to be made parteyners with thy sayntes. By
Christe our lord.

We beseeche the lorde that the prayer of thy
supplicants may auayle to the soules of
thy seruantes of eyther kynde / that thou wylte
bothe pouрге the of all theyr synnes & cause the
to be partakers of thy redēpcyon. whiche lyuest &
reygnest god/worlde without ende. So be it.

*This psalme folowynge is to be sayd betwe-
ne Alhallontyde and Easter.*

Voce mea ad dñm clamauit. The. ccli. psalme.

With my voyce vnto the lorde I haue
cryed: with my voyce I haue prayed to
the lorde.

I bittre my prayer in the syght of hym: and my
trouble before hym I declare.

Yea and that vntyl my breath fayled me: & thou
hast knowen my wayes.

In the same waye that I walked: the proude ha-
ue hydden a snare for me.

Ioked vpon my ryght hande & sawe: and there
was none that wolde knowe me.

Refuge is taken fro me: an there is none that re-
quyeth my soule.

I haue cryed vnto the (o lorde) I haue sayde: &

The Dirige.

arte my hope : my porcyon in the lande of the ly-
uynges.

Intende vnto my prayer : for I am broughe
passynge lowe.

Delyuer me from them that persecute me : for
they are made very stronge agaynst me.

Delyuer my soule out of pryson to confesse thy
name: the ryghtuous loke after me / vntyl that
thou requyte me.

The holy and indiuisible Trinite: to the hu-
manyte of Iesu chryst crucyfed / glory infy-
nite be gyuen of euery creature / worlde without
ende. So be it.

Blessed be the swete name of our lord Iesu
Chryste: & of the gloruous virgyn Mary his mo-
ther for euermore.

And the soules of all true beleuers / beyng de-
parted through the mercy of god / may rest i pea-
ce. So be it.

Pray synge be to god / peace to the lyuynges / and
rest vnto the deade. So be it.

The argument of the commendacyons.

a goodly argument set for the saynde

This psalme folowynge / accordynge to the
nombze of the hebrew letters is diuided in
to. xxiij. Chapiters / which are called Octonaries:
bycause euery of the cōteyneth eyght bles. But
why is it called the cōmendacyons of soules / I
moche meruayle: for yf they meane it of the sou-
les departed / then after my iudgement do they

Commendacyons.

gretly erre/namely syns it is/nor can not other-
wyle be applyed/but eyther as a spirytuall medi-
tacion of the ryghteous in the lawes of god: or
els to be the voyce of those blessed soules/ which
beynge rylen with Chryste in a newnes of lyfe/to
cōpynally crye and cal vpon hym/ to be enstruc-
ted and lyeue after his worde and commaundes-
ment. For the vnderstandynge wherof two thyng-
ges are to be noted. The one / that we do make
therin a feruent & herty peticyon vnto god / that
he vouchesafe to teache / dyrecte and guyde vs
in the waye of iustyce and veryte. The other /
that in all poyntes touchynge our saluacyon/we
shulde in no wyle cleaue to the doctrynes or p-
suacions of men. And therfore is the hole psalme
garnyshted with these wordes (thy law thy wa-
yes/thy preceptes/thy iudgementes / and suche
lyke)whiche glyster euery where: lyke to bryght
and radyant sterres/as who shulde say that all
the lawes/wayes/and iudgementes of men are
fallyble/and therfore not to be folowed. Also it
is a complaynt of the godly congregacyon / ex-
pressynge howe sore it greueth them to se the
lawes of god reiectet and set at nought/& man-
nes wayes and inuencions to be recepued in stea-
de therof:pronunsynge them onely to be blessed/
whiche walke in the waye of the lord / and are
hooly gyuen to serche his lawe / beynge nyghte
and daye earnestly occupied in diuine studies.
To al suche doeth his psalmes gyue hyghe and
synguler commendacyons.

Commendacyons.

Beati immaculati.

The. cxi. Psalme.



Blessed are they that be vnspot-
ted: whiche walke in the lawe
of the lorde.

Blessed are they that serche his te-
stimonies: that seke hym with all
theyr herte.

For they truely which worke wyc-
kedly haue not walked i his wayes.

Thou haste commaunded thy commaundementes
to be kept very streptly.

Holde to god my wayes myght be dyrected to
kepe thy iustifycacyons.

When shall I not be confounded: when I shall
be well sene in all thy commaundementes.

I shall acknowledge the dyrectly in my herte: in
that that I haue lerned the iudgementes of thy
ryghtuous.

I shal kepe the iustifycacyons: thou shalte not
forsake me at not tyme.

Wherin doeth the yonge mā correcte his ly-
fe: in keppnge of thy commaundementes.

With all my herte I haue sought the out: put
me not away from thy commaundementes.

In my herte I haue hydde thy wordes that I
myght not offende the.

O lorde thou arte blessed: teache me thy iustify-
cacyons.

With my lyppes I haue prouficed all the iud-
gementes of thy mouthe.

I haue ben delpted in the way of thy testy-
mo-

Commendacyons.

nies/as it were in all maner of ryches.

I shall be exercised in thy commaundementes/
and I shall consyder thy wayes.

I shall study in thy iustifycacyōs: I shall not for-
get thy wordes.

Rewarde thy seruaunt: quycken me and I
shall kepe thy wordes.

Open myne eys / and I shall consydre the mer-
uaylousnes of thy lawe.

I am a straūger in the lande/hyde not from me
thy commaundementes.

My soule hath desyred thy iustifycacyon in all
tymes.

Thou hast rebuked the proud men: cursed are
they/whiche declyne from thy commaūdemētes.

Take from me opprobry and contempt: for I
haue sought after thy commaundementes.

And truely the prynces haue bē set agaynst me/
and they spake agaynst me: but thy seruaūt was
styll exercysed in thy iustifycacyons.

For thy testymonies are my meditacyon: thy ius-
tifycacyons is my counsell.

My soule hath cleaued to the grounde/ quye-
ken me accordyng to thy worde.

I haue shewed my wayes/ and thou hast herde
me: teache me thy iustifycacyons.

Instructe me in the way of thy iustifycacyons:
and I shall be exercised in thy meruayles.

My soule hath slepte for werynes: confyrme me
in thy wordes.

Remoue from me the way of iniquite/ and accor-

Commendacyons.

Dynge to thy lawe haue mercy on me.

I haue chosen the way of trueth: I haue not forgotten thy iudgementes.

I haue cleaued to thy testimonies: put me not to confucion.

I haue conne the waye of thy commaundementes/when thou hast eased my herte.

O Good lord set the waye of thy iustifycacyons to me for a lawe: and I wyll euer seke it out.

Gue vnto me vnderstandynge/ I shall serche thy lawe: and shall kepe the same with myne hole herte.

Heade me in the patthe of thy commaundementes/ for I haue wyllhed the same.

I nelyne my herte in to thy testimonies: and not in to couetyse.

Tourne away myne eyes/ that they se not vanite: quyen me in thy way.

Ordre thy worde to thy seruaunt in thy feare.

Out of myne opprobrye/ whiche I suspected: for thy iudgementes be ioyous.

And I haue desyred thy commaundementes: in thy equite quyen me.

And let thy mercy come vpon me/ o lord of thy health accordynge to thy promyse.

And I shal answere to them that vpbayde me with checkes: for I haue trusted in thy wordes.

And take not the worde of trueth fro my mouth on no parte: for I haue moche trusted in thy iudgementes.

Commendacyons.

And I shall kepe thy lawe in the worlde/and in
to the worlde of worldes.

And I haue walked at large:for I haue sought
thy commaundementes.

And I spake of thy testimonies in the syght of
kynges:and I was not confounded.

And I shall be occupied in thy cōmaundemen-
tes/whiche I haue loued.

And I haue lyfte vp my handes to thy cōmaun-
dementes/whiche I haue loued:and I shall be
occupied in thy iustifycacyons.

Remembze thy worde to thy seruaunt:in
whiche thou hast gyven me hope.

The same hath cōforted me in my humylyte for
thy worde hath quickened me.

The proude men haue done wyckednes on eue-
ry syde:but I haue not declyned from thy lawe.

I haue ben myndeful of thy iudgementes good
lorde: fro the begynnyng of the worlde:and ha-
ue ben conforted.

Defaulte hath holdē me bycause of synners:for
takynge thy lawe.

Thy iustifycacyons were to me songes/i the pla-
ce of my wayfaryng.

I haue ben myndefull in the nyght of thy name
good lorde:and I haue kepte thy lawe.

This was done to me/for bycause I serched out
thy iustifycacyons.

Olorde thou arte my porcyon:I haue promy-
sed to kepe thy lawe.

I haue prayed before thy face with al my hert

Commendacyons.

haue mercy on me accordynge to thy promyse.

I haue consydered my wayes: and **I** haue couerted my fore in to thy testymonies.

I was redy: and **I** was not troubled: but that **I** myght kepe thy commaundementes.

The cordes of synners haue bewrapt me: and **I** haue not forgotten thy lawe.

I rose vp in the myndes of the nyght: that **I** myght acknoweledge the: vpon the iudgemētes of thy iustifycacyons.

I am a parttaker of all that feare the: & of them that kepe thy commaundementes.

O lord the earth is full of thy mercye: teache me thy iustifycacyons.

Thou hast delt gentilly with thy seruaunt good lord: accordynge to thy worde.

Teach me goodnes/learnynge and knowledge: for **I** haue beleued thy commaundementes.

I haue synned before **I** was humble: therfore **I** haue kepte thy worde.

Thou arte good: and in thy goodnes teache me thy iustifycacyons.

The iniquite of proude men is multiplyed vpon me: but **I** with all my hole herte shall searche out thy commaundementes.

My hert is congyled lyke mylke: **I** truly haue thought vpon thy commaundementes.

It was good to me that thou dydest brynge me lowe that **I** myght lerne thy iustifycacyons.

The lawe of thy mouthe is good to me: & a boue a myllyon of golde or syluer.

Commendacyons.

Thy hādes haue made me and fourmed me:
gyue me vnderstandynge that I may let
ne thy commaundementes.

They that feare the shall se me/ & shall be glad:
for I haue trusted moche in thy wordes.

I haue knowen lordē that thy iudgementes are
equite: and i thy trueth thou hast humiliatē me.

Let thy mercy be shewed/ that it may cōfort me/
accor dyng to thy promyse/ which am thy seruaūt

Let thy mercyes come to me/ & I shal lyue: for
thy lawe is my meditacyon.

Let the proude whiche wrongfully haue done
wyckednes vnto me/ be cōfounded: and I truly
shall be exercised in thy commaundementes.

Let them be conuerted to me/ whiche feare the:
and they that knowe thy testymonies.

Let my herte be imaculate in thy iustifycacyōs/
that I be not confounded.

My soule hath faynted in thy health: and I
haue trusted moche in thy worde.

Myne eyes haue faynted in thy promyse/ sayēge
when wylt thou confortē me.

How I am made lyke a bottell i the smoke: I ha
ue not forgotten thy commaundementes.

How many be the dayes of thy seruaunt/ when
thou wylt gyue iudgement of them that perse
cute me.

Wycked men haue shewed to me fables: but not
as thy lawe.

All thy commaundementes is trueth: wycked
men haue persecuted me/ helpe me.

Commendacyons.

Almost they had consumed in the earth: but I truly haue not forsaken thy commaundementes. Quicken me accordynge to thy mercy: & I shall kepe the testimonies of thy mouth.

O Lord thy worde doth remaine i heuyn euer lastynge.

Thy trueth fro generacyon to generacyon: thou hast set the earth: and it shall abyde.

By thyne ordinaunce the dayes cōtinue: for all thynges obey vnto the

Excepte thy lawe hadde ben my meditacyon: peraduenture I had peryshted in my humylite.

I shall neuer forget thy iustifycacyons: for i the thou hast quickened me.

I am thyne: make me safe: for I haue sought out thy iustifycacyons.

Spynners haue awayted me to destroye me: I haue vnderstande thy testimonies.

I haue sene the consumacyon of euery ende: thy commaundemente is very large.

O Lord how moche haue I loued thy lawe it is my meditation all the day longe.

Thou hast made me wylse ouer myn enemyes throughe thy cōmaundement for it is to me euer lastynge.

I haue perceyued more then all that taught me: for thy testimonies were my meditacyon.

I haue perceyued more then auncient men: by cause I haue searched thy commaundementes.

I haue kepte my feete fro euery euill way: that I myght kepe thy wordes.

Comendacyons.

I haue not declyned from thy iudgementes: for
bycause thou hast set a lawe to me.

Howe swete be thy wordes to my iawes: and to
my mouth sweter then hony.

I haue taken vnderstādyng of thy cōmaundeme
tes: therfore haue I hated euery waye of iniquite.

Thy worde is a lāterne vnto my fecte: and
a lyght vnto my patthes.

I haue sworne and decreed to kepe the iudges
mentes of thy iustyce.

O lord I am brought lowe on euery syde: quye:
ked me: accordyng to thy worde.

The voluntary thynges of my mouth: o lord
make them acceptable to the: and teache me thy
iudgementes.

My soule is euer in my handes: and I haue not
forgotten thy lawe.

Sinners haue set a snare for me: and I haue not
erred from thy commaundementes.

I haue gotten thy testymonies by inheritaunce
for euer: for bycause they be the ioy of my herte.

Inclyne my hert to do thy iustifycacyōs for euer:
for rewarde.

I haue hated the wycked: and haue loued
thy lawe.

Thou arte my helper and my defēder: and I ha
ue trusted moche in thy worde.

O ye wycked declyne ye frō me: and I shall ser
che the cōmaundementes of god.

Receyue me accordyng to thy promyse: and
I shall lye: nor thou shalte not confounde me

Commendacyons.

other wyse then I loked for.

Helpe me & I shall be safe: and shall be occupied in thy iustifycacyons euer.

Thou hast despyled al that go from thy iudgementes: for theyr thoughtes were vniust.

I haue reputed all synners of the earthe for offenders: therfore I haue loued thy testymonys.

I haue afflycted my fleshe for feare of the: for I am aferde of thy iudgementes.

I haue done iustyce and ryght wysnesse: thou shalt not delpyer me to them that calūpniate me.

Receyue thy seruaūt into goodnes: let not proude men calumpniate me.

Myne eyes haue fayled in thy healt: & the worde of thy iustyce.

Do to thy seruaūt accordynge to thy mercy and teache me thy iustifycacyons.

I am thy seruaunt/gyue me vnderstādyng that I may knowe thy testymonies.

It is tyme to do good lord: for they haue scatterred abroad thy lawe.

Therfore I haue loued thy commaundementes aboue golde and topase.

And therofore I was let to all thy cōmaundementes/ I haue hated euery wycked way.

O lord mercifulous be thy testymonys. therfore my soule hath serched them.

The declaracyon of thy wordes doth illumyne: and gyueth vnderstandynge to the lytle ones.

I haue opened my mouth: and haue drawē my

Comendacyons.

breath/for bycause I desyred thy cōmaūdemētes
Loke vpon me/and haue mercy vpon me/accor
dyng to the iudgemēt of thē that loue thy name
Direct my goynges/accordyng to thy worde: &
let no iniquite reygne ouer me.

Redeme me frō the calumniacyon of mē/that I
may kepe thy cōmaundementes.

Illyghten thy face vpon thy seruaunt: and teas
che me thy iustifycacyons.

Myn eyes haue brought forth streames of wa
ter: bycause they haue not kepte thy lawe.

Rygthuous arte thou lord: and iuste are thy
iudgementes.

Thou hast cōmaūded iustyce in thy testymonies:
and truely moost chpely.

The loue of the caused me consume: bycause my
ne enemyes forgat thy wordes.

Thy worde is excedyngly pyed: and thy seruaūt
lonedit.

I am yonge and set at nought: yet haue I not
forgoten thy cōmaundementes.

Thy iustyce is euerlastyng: & thy law is truth.

Trouble and heuines haue intāgled me: thy cō
maundementes are my studie.

Thy testymonies be gyuen in euerlastyng equi
te: gyue me vnderstandyng and I shall lyue.

I haue called vpon the with all my herte: hea
re me lord: for I chal serch thy lawes.

I haue cryed vnto the/saue me: so that I may
obserue thy cōmaundementes.

I haue p̄uented the tyme and haue cryed: for

Commendacyons.

I haue greatly trusted in thy cōmaundementes.
Myn eyes haue p̄cūented the daunying of the
day: for to study thy worde.

Lorde heare my voyce / accordynge to thy mer-
cy: and quycken me accordynge to thy iudgemēt.

They that persecute me: haue encreased theyr
wyckednesse: but frō thy lawe they are gon far-
re wyde.

Lorde thou art nere at hāde: and all thy wayes
are very trouth.

At the begynnyng **I** had knowledge of thy te-
stymonies: for thou hast establysshed thē for euer.

Behold me my humylite / and delyuer me: for
because **I** haue not forgotten thy lawe.

Judge my iudgemēt / and redeme me: for thy pro-
myse sake quykent me.

Health is farre from synners: for they haue not
searched out thy iustifycacyons.

Thy mercy lorde is moche: accordynge to thy
ryghtwysenes quycken me.

Many there be whiche persecute me and trouble
me: **I** haue not declyned from thy testymonies.

I sawe the offenders / and **I** was astonyed: for
they kepte not thy wordes.

Behold lorde / for **I** haue loued thy cōmaundes-
mentes: quycken me in thy mercy.

The begynnyng of thy wordes is veryte: all thy
iudgementes are euerlastynge iustyce.

Alle the prynces haue persecuted me: faut-
lesse: and my hert bath ben adrad of thy
wordes.

Commendacyons.

I shall be glad of thy wordes: as he that hath founde many spoyles.

I haue hated iniquite/ and haue abhorred it: but thy lawe I haue loued.

Seuyn tymes in a daye haue I prayled the: vpo the iudgementes of thy ryght wysenes.

Great peace is to them that loue thy law: & there is no sclaunder in them.

I looked for thy saluacyon/o lord: and I loued thy cōmaundementes.

My soule hath kepte thy testymonies: and hath loued them greatly.

I haue kepte thy cōmaundementes and thy testymonies: for all my wayes are in thy syght.

O lord: let my prayer approche nere in thy syght: gyue me vnderstandynge: accordyng to thy promyse.

O lord: let my prayer entre in to thy syght: deliuer me/ accordyng to thy promyse.

My lippes shal powre forth thy prayse: when thou hast taught me thy iustifycacyons.

My tongue shall shewe forth thy promyse: for in all thy cōmaundementes is equite.

Let thy hande be redy to helpe me: for bycause I haue chosen thy cōmaundementes.

O lord: I haue desyred thy helth: and thy lawe is my meditacyon.

My soule shall lyue/ and shall prayse the: & thy iudgementes shall helpe me.

I haue wandered lyke a shepe/ whiche is losse/o lord: seke out thy seruant/ for I haue not for:

Comendacyons.

ge tten thy commaundementes.

Lorde gyue them eternall reste: & let continual
lyght shyne vnto them.

Lord haue mercy on vs. Chryste haue mercy on
vs. Lord haue mercy on vs. Our father whiche
arte in heuyn. Hail Mary full of grace.

Lorde thou hast proued me / and knowe me:
thou haste knowen my downe syttinge &
bpyttinge.

Thou haste perceyued my thoughtes a farre of:
my pathe and the stryng of my lyfe thou hast
searched out.

And all my wayes thou haste proued: so that
there is not one worde on my tongue.

Lo lord thou hast knowen all thynges bothe
newe and olde: thou hast fourmed me / & put thy
hande vpon me.

The connyng that thou hast wrought on me is
merueylous: it is wrought so that I ca not attay
ne in to it.

Whyther shal I go fro thy spyryt: and whyther
shal I flye from thy face.

If I shal ascende vp to heuyn / thou arte there &
yf I shal descende downe in to hel: thou art also
present.

If I shall take my wynges in the mornynge: and
shall dwell in the farthest coostes of the see.

Yet shall thy hande byng me fro thens: and thy
ryght hande shall holde me.

And I haue sayd peradventure the darknes shal
treade me vnder feete: & the nyght is my lyght.

Comendacyons.

in thy delytes.

For the darkenes shall not be hydd fro the / and the nyght shall be as lyght as the day: for as his lyght is / so is his darkenes.

For thou hast possessed my raynes: thou hast taken me from the wombe of my mother.

I shall confesse to the / that thou arte terribble & meruaylous: thy workes be wonderous / and my soule knoweth it to well.

My bones is not hydde fro the / which thou hast made preuylly: my substaunce within the in warde partes of the earth.

Thyne eyes haue sene myne imperfectenes: and in thy booke are wrytten: all dayes they were four: med and no man was in them.

O god thy frendes ar greatly honoured of me & the cheyf of them is ouer moche strengthened.

I shall nombze the / and they shall be multiplied aboue the grauell: I haue rylen vp / and yet am with the.

O god yf thou woldest flee the synners: ye bloudy men go ye away from me.

For ye say in your thought: they take in bayne theyr cypes.

Do not I hate them (good lord) that hate the & was I not angry with thyne enemyes.

I haue hated them with a feruēt hate: and they be myne enymys.

Proue me good lord and knowe my herte queztyon with me / and knowe my wayes.

And loke yf the way of iniquite be in me / and

Comendacions.

byng me in to the way euerlastyng.

The verse. Lorde gyve them eternal rest.

The answer. And let eternal lyght shyne vnto the.

The verse. Fro the gates of hell.

The answer. Lorde deliuer theyr soules.

The verse. I truste to

se the goodes of the lorde.

The answer. In the

lande of the luyng.

The verse. Lorde heare my

prayer.

The answer. And let my cryenge come

vnto the.

The prayer.

Ad the lorde we comende the soules of thy
seruautes bothe men and women: so that
they that be deade to the worlde may lyue to the
and all the synnes that they haue committed by
fraylte of worldely conuersacyon: thou lorde wa:
she them away by the forgyuenes of thy moost
mercyfull pyte. By Chryst our lorde.

God haue mercy on al chrystien soules. So be it.

The prayer of the prophet Jonas de:
lyuered out of the whales bely.



In my afflictyon I cryed vnto the lorde: & he answered me. Eyn fro the belly of hell I cryed/ and thou hardest my voyce/ for thou hadst throwen me forth in the myddes of the depest of the see/ and the waters closed me ro:
unde aboute all thy great waters

and fodes wente ouer me/ & I thought/ sayenge with my selfe/ I am cast out of thy syght/ I shall neuer more se thy ho'ly temple: for waters haue co:
passed eyn vypp to my soule. The darke depth

Commendacions.

closed me in/and the foule synkynge wedes of
the see couered my heade. I sank downe vn-
der the hylls so that the waters barred me out
from the earth for euer:and thou dyddest preser-
ue my lyfe from destruccyon (oh lord my god)
when my soule fayled me/pet I remembred the
lorde/and my prayer came vnto thy holy temple.
They that are gyuen to vanities and lyes/haue
lost theyr mercy from god/but I shal offre vnto
the lorde prayse/and shall perfourme my bowes
to the lorde/whiche is a sauoure.

The argument of the psalmes of the Passyon.

Almoche as in these psalmes folowynge
dyuerse prophesies concerning the passyō/
death and resurreccyon of our sauoure Chryste
are conteyned/therfore are they called psalmes
of the passyō:wherin Dauid expresseynge/ & beyng
the fygure of Chryste/both fyrst/as it were in a
songe/recorded and expresse his great deieccyon &
townefal/ & after that his soleyne exaltacyon and
rplyng agayne/the cōfucyon of his aduersaries
the restoryng of his kyngdome with the encrease
and dilatynge of the same/euyn to the vttermoost
parte of the earth/and fynally the contynuaunce
therof vnto the worldes ende. And euyn so dyd
our medyatour Chryst/fyrst suffre the death of
the crosse/whiche to the face of the worlde was
ryght shameful and sclauderous/ and after
that rose agayne with hygh glory and trymphe/

The argumēt of the psalmes of **h** Passyō.
when he hadde obteyned victory agaynst the de-
uyl/death/and synne/& deliuer his kyngedome
(whiche is the Churche) from the straghte obly-
gacyon and bonde of death in the whiche it was
wrapped by the offence of Adā/and destroyed the
Churche Malygnant/the kyngdome and Syna-
goge of Sathan with the myghtry spiryte of his
mouthe/I meane the vertue of his euerlastynge
worde/wherby he shall preserue and contynue
his sayde kyngdome or Churche vnto **h** worldes
ende. Whiche as he dyd at the begynnynge by
his apostles/so shal he by his true preachers di-
late and extēde the same in to all the costes of the
worlde/and at the latter resurreccyon/shall deli-
uer it vp vnto his father/pure and vnsported/to
be immortally glozfyed in body and soule: eyn
as verily as he hym selfe arose agayn frō death/
and ascended vnto his father in body and soule
eternally to reygne with hym in heuyn.

The psalmes of the Passyon.

Deus deus meus respice.

The .xxix. psalme.

Psalmes of the Passyon.



DGod my god: loke towarde me/why
hast thou forsaken me: far from my
health be the wordes of my synnes
My god/ I wyl crpe & call to the
by daye/ & thou wylt not hear me: &
euyn so by nyght/ & thou wylt not
impute to myn ygnorauce.

Thou truely dwellest i the hooly place: the pray-
se of Israel.

Our fathers haue trusted in the/ they haue tru-

Psalmes of the Ballyon.

sted/and thou haste deliuered them.

**They haue cryed to the/and they be made safe
they haue trusted in the/and they were not con-
founded.**

**I truly am but a worme/and no man:the appo-
bry of men/and out cast of all the people.**

**All that euer sawe me laughed me to skorne:
they spake with theyr lippes / and noded with
theyr heades.**

**Sapenge he hath trusted in the lord: nowe let
hym take hym/let hym make hym hole/for he
loueth hym.**

**For thou arte he that haste drawen me from
the wombe/and wast myne hope from the brestes
of my mother: I was cast out from my mothers
wombe vnto the.**

**Thou arte my god from my mothers wombe de-
parte not from me.**

**For tribulacyon is nere: and there is none to
helpe me.**

**Many calues haue compassed me:and fatte bul-
les haue beset me aboute.**

**They haue set theyr mouthes wyde open vpon
me:lyke a lyon raumpynge and roynge.**

**I was powred forth lyke water: and all my bo-
nes were disperfed a sonder.**

**My herte was made lyke meltynge waxe/with in
the myddes of my belly.**

**My strength was dryed vp lyke a shelle:my con-
gue cleaued fast to my iawes: & thou hast brought
me to deade duste.**

Psalmes of the passion.

For dogges compasse me aboute: the counsell of
euill men haue beset me.

They haue bozed my handes and my feete: they
haue nombred all my bones.

They truely haue consydered and loke vpon me:
and haue deuyded amonge them my garmentes:
and vpon my cote they haue cast lottes.

Prolonge not good lord thy helpe from me: but
loke vnto my defence.

Deliuer my soule fro the swerde: and myne one-
ly soule from the hande of the dogge.

Saue me from the mouth of the lyon: and my hu-
mylite from the hornes of bycornes.

Ishal shewe thy name to my brethren & I shal
prayse the in the myddes of the congregacyon.

Per that feare the lord prayse ye hym: all the ho-
le seede of Iacob glorifye ye hym.

But all the seede of Israel feare hym: for he despy-
seth not/ nor tourneth his face from the prayer
of the poore.

Denyther turneth he awaye his face fro me: and
when I cryed vnto hym he hath herde me.

At the shall my prayse be in the great congrega-
cyon: I shal pelde vpon my bowes in the syght of
them that feare hym.

But poore men eate/ and they shall be satisf-
fied/ and they shall prayse the lord: that seke
after hym: theyr hertes mounthe lyue worlde
with ende.

All the costes of the earth shall remembre them-
selues/ and shall be conuerted to the lord.

The psalmes of the Passyon.

And all the families of the gentylles shall do
worshyp in his presence.

Hor to the lorde apperteyneth kyngdome and
he shall rule the people.

All the ryche men of the earth haue eaten and
worshypped hym: al that shal descende in to the
earth/ shall bowe downe in his syght.

And my soule shall lyue to hym: & my seede shall
serue hym.

The generacyon to come shal be shewed to the
lorde: and the heuyns shal shew the iustyce that
he hath done to the people that shall be borne.

Dominus regit me. **T**he lorde ruleth me. &c
De shall fynde in the Dirige.

Domini est terra. &c. **T**he eart his the lordes
A his psalme is in the Matyns.

Ade domie leuau. **A**nto the lorde haue. &c
A his psalme is in the Dirige.

Iudica me domine.

The. xxv. psalme.

Iudge me good lorde / for I haue entred in
myn innocenye: and trustynge in the lorde/
I shall not be made wepke.

Proue me good lorde and tempte me/ bothe my
raynes and my herte.

Hor thy mercy is before myne eyes: and I haue
delyted in thy trowth.

I haue not sytten with a bayne counsell neyther
shall I medle with them that do vniustly.

I haue hated the congregacyō of the malygnāt:
and with the vngodly I shal not sytte.

I shall washe my handes amonge the innocen:

Psalmes of the Passyon.

tes: & I shal compasse aboute thy aultare/o lord
That I may hear the voyce of thy laud and that
I may shewe forth all thy wonderous workes.
Lorde I haue loued the beautye of thy house: &
the dwellynge place of thy glory.

O god destroy not my soule with the wycked: nor
my lyfe with bloudsheders.

In whose handes is wyckednesse: & theyr ryght
hande is fylled with byrbes.

I truely haue entred in myne innocēce/redeme
me/and haue mercy vpon me.

My god hath stande ryght vp/o lord: in the con
gregacyons I shall prayse the.

Domin⁹ illuminatio mea. **T**he lord is my
lyght. **Ac.** We shal fynde it in the Dirige.

Ad te domine clamabo. **The. xxv. psalme.**

O lord I shall cry to the /o god my god/be
not longe sylent towarde me/lest **þ** when
thou shalt holde thy peace to me/I shall be lyked
ned to them that descende downe in to the lake.

O good lord heare **þ** voyce of my prayer/whyle
I pray to the: whyle I lyfte vp my handes vnto
thy holy temple.

That thou delyuer me not amonge the synners
& that thou do not loose me amonge theym that
worke iniquite.

Whiche speake peace to theyr neyghbour: and
theyr hertes be full of euyl.

Gyue vnto the accordynge to theyr workes and
accordynge to the wyckednes of theyr inuēcyōs
rewarde them.

13salmes of the 13affyon.

Gyue vnto them accordynge to the workes of theyr handes so gyue them theyr rewarde.

For because they haue not vnderstaude the workes of the lord/and in the workes of theyr hande/thou shalt destroy them/and thou shalt not edifye them.

The lord is blessed for he hath herd the voyce of my complaynt.

The lord is my helper and my defender: & in hym hath my herte trusted/and I haue ben holpen.

And my fleshe hath reioysshed: and I shall be confessed to hym with al my wyll.

The lord is the strength of his people: and he is the defender of the helth of his anoynted.

O good lord make safe thy people: & blesse thyne herytaunce: and gouerne them and extolle the for euer.

Afferte domino filij.

The .xxviiiij. 13salme.

Brynge to the lord/oye sones of god/bryng to the lord the sones of rammes.

Brynge ye to the lord glory and honour: bryng ye to the lord the glory of his name: prayse ye the lord in his holy courte.

The voyce of the lord/vpō the waters: the god of maiestye hath thondered/the lord ouer many waters.

The voyce of the lord i bertue: the voyce of the lord in excellencye.

The voyce of the lord breakynge & Cedre trees and the lord shal breake euyn the Cedre trees of Tybany.

The Psalmes of the Passyon.

And he shall destroy them lyke a calfe of lybany
and he is loued lyke as the sones of vnicornes.

The voyce of the lorde cuttyng the flabes of fyre
the voyce of the lorde beatynge the desarte & the
lorde shall meue the deserte Landes.

The voyce of the lorde preparynge hertes: and he
shal open the thynke places: and i his temple all
men shall gyue glory.

The lorde maketh the great floude to inhabyt:
and he shall reygne kynge for euer.

The lorde shall gyue vertue vnto his people: the
lorde shall blesse his people in peace.

Exalt abote domine qm̄. **The. xxiij. psalme.**

I Shall exalte the (O lorde) for thou hast de
fended me: neyther hast thou suffered myn
enemyes to hane theyr pleasure vpon me.

O lorde my god / I haue cryed vnto the: & thou
hast healed me.

Lorde thou hast brought my soule out of the
lowe place: thou hast preserved me from the that
descende in to the pytte.

Synge vnto the lorde ye that be his sayntes: &
confesse ye the memory of his holynes.

For there is vengeance in his displeasure: and
lyfe in his pleasure.

At the euenynge mournynge shall contynue: &
in the moynynge gladnesse.

Terily I sayd in my welthynesse: I shall neuer
more be moued.

Lorde through thy good wyll thou hast lente
strength vnto my beauty.

Psalmes of the Passyon.

Thou turnest thy face from me: and I was astonied.

Unto the lord shall I crye: & shall make prayer vnto my god.

What profyte is there in my bloude/whē I shall descende in to corrupcyon.

Shall dust make knowledge vnto the: or shal it publysh the thy trouth.

The lord hath herde/ & hath had mercy on me: and the lord is made myne helper.

Thou hast tourned my sorowe i to ioye: thou hast cutte my sacke/ and hast compassed me with gladnesse.

To the ende that my glory myght syng to the and myght not be pryckte: o my lord god/ I shall euermore confesse the.

In te domine speraui.

The. xxx. Psalm

In the lord haue I trusted/ let me not be confounded for ever/ deliuer me i thy ryghteuousnesse.

Inclyne thyn eare vnto me: make haste to deliuer me.

Be thou to me a god: and a protectour: & a place of refuge/ that thou mayst make me safe.

Ho/ thou art my strength and my refuge: & for thy names sake thou shalt conduct me/ & shalt not forsake me.

Thou shalt bringe me out of the snare: whiche they haue layde preylye for me: for thou arte my protectoure.

In to thy handes/ o lord/ do I comende my spyl:

Psalmes of the passyon.

rite: o lord god of trueth thou hast redemed me.

The anthem. Chryst was made obedient for vs vnto death/euyn vnto the death of the crosse.

The verse. Holy mother of god pray to thy sone.

The answer. That we may be enabled to his promysyon.

The verse. Greatly to be prayled is Iohan the Euangelyst.

The answer. Whiche leaned on the brest of Iesu Chryste.

Prayer.

Regarde we beseeche the lord/this thy house holde/for the whiche our lord Iesu chryst hath not doubted to be deliuered to the handes of euyll doers/ & to suffre the payne of the Crosse.

Horde Iesu chryst I beseeche the of thy goodnes to accepte the intercessiō of the glorious virgyn Mary/ thy moost holy mother/ for vs bothe nowe and at the houre of death/ whose moost blessed herte the swerde of sorowe dydde pearce at the houre of thy passyon.

Horde god we beseeche the/that the prayer of blessed saynt Iohan thy apostle and Euangelyst may be euer auaylable to vs bothe nowe and at the houre of death: to whom when thou wast dyeng on the crosse/ dydest commende the virgyn thy mother. Whiche lyuest and reygnest/ O god worlde without ende. So be it.

The gloruous passyon of our lord Iesu Chryst deliuer vs from sorowfull heuynesse; and bryng vs to the ioyes of paradysse. So be it.

To the holy and indiuisible Trinite/ to the manyte of Iesu Chryst crucifyed/ and to the gloruous virgyn Mary/ glory infinite be gyuen of

Saynt hleroms psalter.

every creature worlde withthout ende. So be it.

A I haile moost benygne Iesu / full of mercy
and grace. Blessed be thy passyon death &
woundes / and blyssed be the bloude of thy body.
Lord haue mercy on me wretched synner. Moost
swete lord gyue vnto me a cleane & a cōtryte her-
te quiete / & pacient: a bodye chaste / humble / obe-
dient / and stable / and alwaye redy to thy seruyce
In which lyuest and reygnest god / worlde without
ende. So be it.

The argument of saynt Hieroms psalter.

Because it is vnknownen who fyrst gathered
all the verses togyther that we call saynt
Hieroms psalter / therfore of the begynnynge &
purpose of the seruyce / I can declare nothyng
for certayne: for though it go forth vnder the na-
me of saynt hierom; yet is it vncertayne whether
euer he were author therof or not / seynge it doth
not so appere by any of his workes: nor by any
other approued history but only i a rubryke that
is sette before it in latyn / which maketh mēcyon
that the angel of god shulde teache it hym / with
suche other p̄ety persuasions. But who soeuer
were the maker therof / true it is / that & redynge
therof is not vnfruytfull.

The psalter of saynt Hierome.

Verba mea auribus percipe domine.

Dorde perceyue my wordes with thyne ear-
res vnderstande thou my complaynt.

O my kynge / my god / intende to the voyce of my
prayer.

Saynt hieroms psalter.

O good lord reprove me not in thyne ire: nor in thy fury do not chastyce me.

Have mercy on me good lord: for I am sycke: hele me good lord: for al my bones ar troubled.

And my soule is greatly troubled: but o lord how longe.

Turne the good lord & delyuer my soule: make me saue for thy mercy.

Loke vpon me and heare me/o lord my god.

Illumyne myne eyes that I slepe not in death.

Perfoume my goinges in thy patthes: that my sleppes may not be remoued.

I haue cryed out for thou hast hard me: o god inclyne thyne eare to me/and heare my wordes.

Make thy mercy meruaylous: thou which sauest them that truste in the.

Repe me good lord lyke the balle of thyne iye defende me vnder the shadow of thy wynges: fro the face of the wycked whiche haue troubled me

Clense me good lord from my secretes: and fro straunge thynges spare thy seruaunt.

But thou good lord let not thy helpe be farre from me: loke vnto my defence.

O god delyuer my soule fro the swerde: and my only soule from the hande of the dogge.

Sau me fro the mouthe of the lyon: and my humpyre from the hornes of vnproynes.

I shall chewe thy name to my brethren in the myddes of the congregacyon I chal prayse the.

O lord make thy wayes knowen vnto me: and teache me the pathes & direct me in thy trueth.

Saynt hieroms psalter.

Have mynde good lord of thy mercyes: and of thy mercifulnes whiche haue ben frō the begynnyng of the worlde.

The offences of my youth/and myn ygnoraunces do not remembre good lord.

Accordynge to thy mercy haue remembraunce of me: for thy trueth good lord.

For thy names sake thou shalt take pyte of my synne: for why it is great.

Beholde my humylte and my labour: and forgive all myne offences.

Destroy not my soule (o god) with the wycked: nor my lyfe with the bloudsheders.

Lorde heare my voyce/with the whiche I haue cryed to the: haue mercy on me and heare me.

Turne not thy face from me: nor i thy wrath do not swarue from thy seruaunt.

Good lord be thou my helper/do not forsake me nor despyce me: o god/my healt.

O good lord set me a law in thy way: and direct me in thy ryght path/for feare of my enemyes.

Delyuer me not at the pleasure of the that trouble me: for they haue rylen agaynst me.

To the/o lord I crye/o my god/be not silent towarde me: nor do I not at anye tyme go awaye from me: for then I shalbe lyke to them that descende in to the lake.

O good lord heare the voyce of my prayer/why le I praye to the/why le I lyft vp my handes to thy holy temple.

Delyuer not me amonge the synners: nor do not

Saynt hleroms psalter.

destroie me with them that worke iniquite.

O lorde make safe thy people and blysse then in
herytaunce.

And gouerne them and extoll them for euer.

In the lorde haue I trusted/let me neuer be con-
founded:in the ryghtuousnes deliuer me.

Incline to me thy ere:make hast to deliuer me.

Be thou to me a god/a defender:and in the hou-
se of refuge:that thou mayst make me safe.

In to thy handes (good lorde) do I commende
my spyrite.

Deliuer me and take me fro the hādes of myne
enemyes.

Enlyghten thy face vpon thy seruaūt:make me
safe in thy mercy good lorde/let me not be confor-
unded/for bycause I haue trusted in the.

Let thy mercy lorde be done vpon vs:lyke as we
haue trusted in the.

Ishal blesse the lorde in euery tyme: his prayse
shal be euer in my mouth.

My soule shal be praysed in the lorde:the meke
shal heare/and they shal be glad.

Magnifye ye the lord with me/and let vs exalte
his name in to it selfe.

O lorde iudge thē that hurte me/and ouercome
them that be agaynst me.

Take vp weapons and a shelde/and ryse vnto
my helpe.

Be not slyent/o lorde/nor do not departe from
me/and aryse and intende in to my iudgement/
my god and my lorde intende to my cause.

Saynt hieroms psalter.

Judge me good lord/and my god/accordynge
to my ryghtuousnes.

Stretch forth good lord/thy mercy to the that
knowe the:and thy ryghtuousnes to the whiche
be of good mynde.

Not the foote of pryde come to me:nor let
not the hande of a synner moue me.

Hear myn oracyō good lord/and my prayer re-
ceyue them in thyn eares/whyles I wepe.

Be not splent/because I am but a draūger with
the and a pilgrym:lyke as al my forefathers.

Spare me that I myght breath a lytel before I
go:and shall neuer be here moze.

But thou good lord/let not thy helpe be longe
from me:thy mercy and thy trueth haue euer de-
fended me.

How so many my cheues haue cōpassed me that
they can not be nōbred:myn iniquities haue com-
prehended me/and I had no power to se them.

They haue ben multiplied moze the the heeres
of my head:and my herte hath forsaken me.

May it please the good lord to delyuer me:good
lord lōke to my helpe.

How truly I am neddy and pooze:good lord take
cure of me.

Thou arte my helper and my defēder(o my god)
be not slowe.

I haue sayd(o lord)haue mercy vpon me:heale
my soule/for I haue synned agaynst the.

Aryse bp lord why doest thou slombze; aryse &
do not repelle me to the ende.

Saynt hieroms psalter.

Why turnest thou away thy face/and forgettest
our nedynes/and our tribulacyons.

Hylse vp lorde helpevs; and delyuer vs for thy
names sake.

Haue mercy on me o god; accordyng to thy great
mercy.

And accordyng to the multitude of thy mercyes
put away my wyck dres.

And washe me cleane fro myne vniustyce: and
cleuse me from my faultes.

For I do knowe myne iniquite; and my synne is
euer agaynst me.

I haue synned to the alonly/ & I haue done euyl
before the/ that thou myghtest be iustified in all
thy wordes; and that thou mayst overcome when
thou shalt be iudged.

No surely I am conceyued in iniquite; and my mo-
ther hath conceyued me in synnes.

No truely thou hast loued trouth; the vncertay-
ne and the secreete thynges of thy wysdome thou
hast magnified to me.

Thou shalt sprinkle me good lorde with hyso-
pe/ and I shal be made cleane; thou shalt washe
me/ and I shall be made whither then snowe.

To my hearyng thou shalt geue ioye & gladnes
and the humbled bones shall sprynge for ioye.

Tourne thy face awaye from my synnes and put
away all myne iniquite.

O god create i me a cleane herte; & reue a ryght
spirite in my bowelles.

Put me not away from thy face; nor take not

Sapnt hieroms psalter.

away thy holy spirite from me.

Gue vnto me the gladnes of thy health/and es
fyre me with thy princypall spirite.

Olorde thou shalt opē my lyppes/ & my mouth
shall shewe thy prayse.

O god make me safe in thy name/and in thy ver
tue iudge me.

O god heare my prayer/and with thyne eares re
ceyue the wordes of my mouth.

For straungers haue rylen agaynst me/ & stroge
men haue sought my soule/ & they haue set god
before theyr syght.

O god heare my requeste/and do not despyse my
prayer/intende to me and heare me.

In god I prayse the worde/in the lorde I chal
prayse the speche/I haue trusted in god/I chal
not feare any thyng that man can do to me.

O god i me ben the bowes/whiche I shall yelde
vnto the prayse of the.

For thou hast delyuered my soule frō death my
feete frō fallynge/that I may please before god
in the lande of the lyuynge.

Haue mercy on me good lord/haue mercy on me
for my soule trusteth in the.

And I shall truste i the shadowe of thy wynges/
vntyll iniquite ouerpasse.

Take me from them that worke iiquite/and sa
ue me from bloudsheders.

For lo they haue taken my soule/the stronge ha
ue fallen vpon me.

I truely haue made my prayer to the/o god/in

saynt hieroms psalter.

tyme acceptable.

In the multitude of thy mercyes heare me: i the
bertye of thy health,

Helpe me out of the claye / that I stycke not fast /
delyuer me from them that hate me: and fro the
depnes of waters.

Net not the tēpest of water drowne me: nor let
not the depnes swalowe me vp: nor let not the
pyt open his mouthe vpon me.

Hear me good lord / for thy mercy is bounte-
ous: loke vpon me / accorɔdyng to the multitude
of thy mercyes.

Intende to my soule & delyuer it / take me away
for feare of myne enemyes.

O god intende to my helth: lord make hast to
helpe me.

For I truly am neddy & pooze / o god helpe me.

O lord be thou my helper and my delyuerer: do
not tary.

In the o lord haue I trusted / let me not be con-
founded for euer: i thy ryghtuousnes delyuer me.

Inclyne thyne eare to me / and heale me.

Be thou to me a god and a defender: and in stede
of a bulwerke that thou mayst make me safe.

My god delyuer me from the handes of a synner:
and from the handes of a wycked mā / that wor-
keth agaynst the lawe.

Net my mouthe be fulfilled with prayse: that I
may syng thy glory all the daye longe / and thy
magnifycence.

Cast me not away in the tyme of my age: when

Saynt hieroms psalter.

my strength shall faile me for sake not me.

O god kepe not thy selfe afarre from me: o my god/loke to my helpe.

I truely shall hope in the: and **I** shall euer adde aboue all thy laude.

Delyuer not to bestes the soules of the that confesse the: and the soules of thy pooze men do not forget at length.

Loke vpon thy testament/for they be fulfilled whiche haue endarked the earth/with the houses of iniquite.

Helpe vs o god our sauyour: and for the glory of thy name o lorde delyuer vs/and be mercyfull to our synnes/for thy names sake.

Reyle vp thy power and come: that thou mayste make vs saufe.

Olorde god of vertues conuert vs/and shew thy face/and we shall be saufe.

Conuerte vs/o god our sauyour/ & turne away thy wrache from vs.

Abylt thou be wraath with vs for euer / or wilt thou extēde thynne ire fro generacyō and pgeny.

O god thou beyng turned shalt quykē vs: and thy people shall ioye in the.

Olorde shewe vs thy mercy: and gyue vs thy health.

Olorde sclype thyn eare/and heare me for **I** am neddy and pooze.

Bepe my soule/for **I** am a synner/o my god make hole thy seruaunt/that trusteth in the.

Haue mercy on me good lord: for **I** haue cryed

Saynt hieroms psalter.

to þ̄ all þ̄ day: englade þ̄ soule of thy seruante/ for:
bycause/ o lordē I haue lyfted vp my soule vnto
the. **A**nd thou lordē god arte a mynister of mer-
cy/ and arte mercyfull: pytyfull / pacyent / and of
moche mercy/ and also true.

Toke vpp̄ me/ and haue mercy ou me: gyue thy-
ne Emperē to thy chylde: and make safe the ser-
uaunt of thyne hande mayde.

Make me a sygne in goodnes/ that they that ha-
ue hated me may se me/ & be cōfounded: for thou
good lordē haste holpē me/ and hast cōforted me.

O lordē god of my health/ I haue cryed to the in
the daye/ and in the nyght before the.

Het my prayer entre in to thy syght: inclyne thy
ne eare vnto my prayer.

O lordē where be thyne olde mercyes: lyke as þ̄
hast sworne to Dauid in the trueth.

O lordē haue in mynde the obbroby of thy ser-
uaunt/ whiche I haue conteyned in my bosom of
many people.

Turne agayne lordē yet hycherto: and boughsa-
fe that thy seruant myght pray to the.

And let the glory of the lordē our god be vpon
vs/ & vpon the workes of our handes directe vs/
and directe the workes of our handes.

O lordē heare my prayer: and let my crye come
vnto the.

Tourne not away thy face from me: in what
daye soeuer I am troubled: inclyne thyne eare
vnto me.

In what daye soeuer I shall calle vpp̄ the: here

Saynt hieromis psalter.

me with speede.

And leade me not forth in the myddest of my dayes/ from generacyon in to the generacyon of thy peare.

And thou lord do good vnto me for thy names sake/ for thy mercy is swete.

O lord deliuer me/ for I am neddy and pooze: & my herte is troubled within me.

I am banysshed away lyke a shadow / when it declyneth: & I am crushed togyther lyke a locust.

Help me o god my god / and saue me for thy mercede.

Bewarde thy seruaunt/ quyen me: and obserue thy wordes.

Open myne eyes/ and I shal consydre the mercayles of thy lawe.

I am but a straunger in the earth: hyde not thy commaundementes from me.

My soule hath alwayes desyred to knowe thy ryghtuousnes.

Thou hast blamed the proude: they be cursed that declyne from thy commaundementes.

Take away from me rebuke and contēpte: for I haue sought after thy lawes.

For prynces haue syttē & spoken agaynst me.

The way of iniquite remoue from me: and of thy lawe haue mercy on me.

I haue chosen the way of trouth: I haue not forgotten thy iudgementes.

Leade me in to the patthe of thy commaundementes: for that is that I wolde.

Saynt hieroms psalter.

Inclyne myne herte in to thy lawes/ and not to
couetyse.

Turne away myne eyes that they se not vany:
te; and quyen me in thy way.

Make sure thy seruaunt in thy worde; in the fea
re of the.

Teach me goodnes lernynge/ and scyence: for
I haue beleued thy commaundementes.

Thou arte good/ and in thy goodnes teach me
thy iustifycacyons.

Let thy merce be that it may exorte me / accor:
dyng to thy promyse to thy seruaunt.

Let thy mercyes come to me: & I shal lyue / for
thy lawe is my meditacyon.

Let my herte be immaculate in thy iustifycacyons/
that I be not confounded.

O lord I am brought lowe on al partes quye:
ken me accor dyng to thy worde.

O lord lette the volūtarye thynges of thy mou
the be acceptable vnto the; & teach me thy iud:
gements.

My soule is euer in my handes; and I haue not
for gotten thy lawe.

Take me accor dydge to thy promyse / & I shall
lyue; and thou shalte not contounde me / other:
wyse then I loked for.

Helpe me/ and I shall be safe/ and I shall be oc
cupped in thy meditacyons.

Do to thy seruaunt accor dyng to the mercy: &
teach me thy iustifycacyons.

Iam thy seruaunt/ gyue me vnderstandynge:

Saynt hieroms psalter.

that I may knowe thy wyll.

Loke vpon me & haue mercy vpon me/accoꝝdyng
to the iudgementes of them that loue thy name.

Directe my steppes accoꝝdyng to thy promyse:
and no iniquite shall ouercome me.

Blyſſe me from the iniuries of me: that I may
kepe my commaundementes.

Lyghten thy face vpon thy seruaunt:teache me
thy iustifycacyons.

Beholde my humylte/and delyuer me:for I ha:
ue not forgotten thy lawe.

Judge my iudgement and redeme me / quyen
me for thy promyse.

Olorde lette my prayer approche nere in thy
syght:delyuer me accoꝝdyng to thy promyse.

Let my prayer entre in to thy syght:delyuer me
accoꝝdyng to thy promyse.

My lippes shal powze forth thy prayse / when y
haſt taught me thy iustifycacyons.

My tongue shall shewe forth thy worde for i all
thy commaundementes is equite.

Let thy haȝde be redy to helpe me: forbycause I
haue chosyn thy commaundementes.

Olorde I haue desyred thy health: & thy lawe
is my meditacyon.

My soule shall lyue and shall prayse the:and thy
iudgementes shall helpe me.

Ihaue wandered lyke a slepe/that was losse: o
lorde seke out thy seruaunt/for I haue not for:
gotten thy commaundementes.

Haue mercy on me lorde/haue mercy on me/for

Saynt hieroms psalter.

we be replete full of contempte.

Good lord do well to the that be good / and of
ryght mynde.

O lord turne away our captyvte / as a ryuer in
the southe wynde.

I haue cryed to the from the hyest places: o lord
hear my prayer.

Let thyn eares be entendynge to the voyce of
my prayer.

In what day soeuer I shall call vpon the / heare thou
me / thou shalt increase strengthe in my soule.

O lord set a keper ouer my mouth / and a doze-
duet my lippes.

Declyne not myne herte in to wordes of maly-
ce / to make excuses in synne.

Intende to my prayer: for I am humbled very
moche.

Delyuer me from the that psecute me: for they
haue preuayled agaynst me.

Brynge my soule forth of prysyn / that it may co-
fesse thy name.

O lord heare my prayer / receyue my request in
to thyn eares / heare me in thy ryghtuousnes.

And thou shalt not entre with thy seruaut in
iudgement / for there is none lyynge / that can be
iustified in the syght of the.

For myne enemy hath psecuted my soule: and
hath humbled my lyfe in the earth.

He hath set me in darkenes lyke the dead men
of the worlde: & my soule is greued within me / in
me my herte is troubled.

Saynt hieromis psalter.

Ihaue i mīde myne olde dayes / I haue thoughte
vpon al thy workes : and vpon al the workes of
thy handes I mused.

Ihaue caste myne hādes abroad to the (o my sou
le) lyke the earth without water.

Hear me quykly good lord / for my spyrte
fayleth.

Thou shalt not tourne away thy face from me :
I shal be lyke them that go downe in to a lake.

Let thy mercy be knowen to me : beryme for I
haue trusted in the.

Let me knowe the waye / in whiche I shall
walke : for I haue lyfte vp my soule to the.

Delyuer me lord from myn enemyes : I haue
fled to the : teache me to do thy wyll / for thou
arte my god.

Thy good spyrte shall brynge me in to the
ryght lande : for thy name thou shalt quykken
me in thy ryghteousnes.

Thou shalt brynge my soule out of tribulacy
on : and in thy mercy thou shalt destroye all my
ne enemyes.

And thou shalt destroy all that trouble my sou
le : for I am thy seruaunt.

The prayer.

Graunte I beseeche the lord god / that by the
holy melody of this heuynly psalter / my sou
le may be refreshed. Graunt that the royrng lyd
may be ouercom of the feble shepe. Graunt that
by thy grace / the moost violēt spirite may be sub
dued of the weyke fleshe. Graunt that he / whiche
fell from heuyn may be vāquysshed here through

Prayers.

my fyghtynge. Braunt that thoughe we abyde
his tyranny/through thy sufferance for a season/
that yet we be not swallowed bp with his vnfa-
crable iawes. Cause hym to be sorpy for mannes
saluacyon/whiche alwayes reioyseth at our fall.
Cause me alwayes to applye my selfe to thy
praysynge/and at length ioyfully to come to thy
blyssednes/whiche lyuest and reygnest god worl-
de without ende. So be it.

A prayer to saynt Hieron.

A mator humani.

O God the louer of mankynde/whiche by thy
ne electe seruannt and byshop saynt hiero
hast renewed in the worlde the gyft of tongues:
wherwith in tyme pasted thou dydest heuynly in
fructe thyne apostles/for the prealsynge of thy
gospel by thym holy spirite: grafit that in all tong-
ues/and i all places/all mē may pache the glo-
ry of thyne onely begotten sone Jesu / for to con-
founde the tonges of false apostles/whiche con-
spyrynge togyther / do buyld the cursed toure of
Babylō/laborynge to darken thy glorie whylest
they procure to exalte theyr owne / where as all
glory is due onely to y with our
lorde Jesu thy sone worlde with
out ende. So be it.



Whe thou shalte recepue the
sacrement. O ne non sum dignus
vt intres sub tectum.

O Mercyfull lorde / I am not
worthy that y shuldest en-

Prayers.

tre in to my synfull house yet not withstandynge
thou hast sayd: who that eateth my fleſſhe & dryn
keth my bloude/ he dwelleth i me/ and I in hym.
Whertore lorde haue thou mercy by me ſynner/
by the receyuyng of this thy body/ fleſſhe & blou
de. And that I receyue it not to my dāpnaciō: but
through thy mercy/ to the helth of my ſoule/ and
in the rempyſſyō of my ſynnes/ through thy payn
ful paſſyon. So be it.

¶ When thou haſt receyued it.

¶ *crea perceptio corporis et sanguinis tui.*

¶ The very true receyuyng of thy gloriouſ
body of fleſſhe & bloude/ my ſouereygne lor
de oīpotēt is/ that I caſt the not forth agayne to
my dāpnacyō & iudgemēt/ but that I may obey
ne therby rempyſſyō of my ſynnes: & that I may ly
ue in charptable lyfe/ whyles I am here luyng/
ſo that I may here after come to the eternall ly
fe/ by thy vertue and grace.

¶ The prayer of ſaynt Bernardyne.

O bone Jeſu/ O dulcis Jeſu.



O Bountefull Jeſu. O ſwete Je
ſu. O ieſu the ſone of the pu
re virgyn Mary: full of mercy and
trueth. O ſwete ieſu/ after thy gre
at mercy haue pyte vppō me. O be
nygne ieſu / I pray & by the ſame
precious bloude: whiche for vs myſe
table ſynners/ thou waſte contene
to ſhedde i the aulter of the croſſe/ that I vouch
ſafe cleane to auoyde al my wyckednes/ & not to

Prayers.

despyce me hūbly this requyrynge/and vpon thy
 moost holy name iesus callynge. This name iesu/
 is the name of helth. What is iesus/ but a sauy-
 our? O good iesu that hast me created: and with
 thy p̄cious bloude redemed / suffre me not to be
 dāpned/ whō of nought thou hast made. O good
 iesu/ let not my wyckednes destroye me/ that thy
 almyghty goodnes made & fourmed. O good ie-
 su reknowledge that is thyn i me: and wypp clea-
 ne away / that cloyneeth me frō the. O good iesu:
 when tyme of mercye is/ haue mercy vpon me: nor
 destroye me not i tyme of thy terribly iudgemēt.
 O good iesu yf I a wretched synner/ for my moost
 greuous offences/ haue by thy very iustyce: deser-
 ued eternall payne / yet I appell from thy very
 ryghtuousnes/ and stedfastly truste in thyne in-
 effable mercye: so as a mylde father / and mercye:
 full lord oughte/ take pytie vpon me. O good
 Iesu/ what p̄ofyte is in my bloude/ syns that I
 musse descende into eternall corrupcyon? Cer-
 teynly/ they that ben deade shall not magnifye
 the nor lykewyse al they that go to hell. O moost
 mercyfull iesu/ haue mercy vpon me. O moost
 swete Iesu delyuer me. O moost meke Iesu / be
 vnto me fauourable. O Iesu accept me a wret-
 ched synner/ in to the nomb̄e of them that shal
 be saued. O Iesu the health of them that be
 leue in the/ haue mercy vpon me. O Iesu the
 swete forgyuenes of all my synnes. O Iesu the
 sone of the pure virgyn Mary / endewe me
 with thy grace/ wysdom charyte / chastyte / and

Prayers.

humyltē: yea and in all myne aduersytes/stedfa
ste pacyēce: so that I may perfyntely loue the/ and
in te to be glorifyed/ and haue my onely deltē in
the/ worlde without ende. So be it.

O Glozyous kynge/ whiche amōgest thy sayn
tes arte laudable/ & neuertheleſſe incōpera
ble. Thou arte in vs/ lord/ & thy holy name hath
bē called vpon by vs. Therfore do not forſake vs
lord god/ & in the day of iudgement vouchſafe to
beſtowe vs among thy ſayntes and electe.
O blyſſed kynge.

A prayer vnto the ymage of the body of
Christ. Conditor celi et terre,



O Maker of heuē & earth kyng
of kynges/ & lord of lordes/
whiche of nothyng dyddest make
me to thy ymage & lykenesse/ and
dyddest redeme thyn owne bloude/
whom I a synner am not worthy
to name: neyther to call vpon/ ney
ther wth my herte to thynke vpon/
hūbly I deſyre the/ & mekely pray
the/ that gently thou beholde me/

thy wycked ſeruaūt/ & haue mercy on me/ whiche
hadest mercy on the woman of Canane/ & of Ma
ry Magdalene/ whiche dyddest forgyue the pu
blycan/ and the theſe hangynge on the croſſe.
Vnto the I confeſſe oh moost holy father / my
ſynnes/ whiche yf I wolde/ I can not hyde from
the. Haue mercy on me Chryſte/ for I a wretch
haue ſore offended the/ in pryde/ in couetouſnes

Prayers.

in glotony/in lechery/in bayngloze/i hatred/ in
 enuy/in adultery/in thefte/in lyeng/in backeby
 tyng/in sportyng/in dissolute and wanton lang-
 hyng/in ydle wordes/in hearyng/in tasyng/in
 touchyng/in thynkyng/in sleppynge/i workyn
 ge/and in alwayes/in whiche I a frayle mā / and
 mooste wretched synner myght synne. My defaul
 te/my moost greuous faulte. Therfore I moost
 humbly pray and beseeche thy gētylnesse/whiche
 (for my health) descended from heuyn which dyd
 holde vp Dauid/that he shulde not fall in to syn
 ne. Haue mercy on vs (O Chyriste) the whiche dy-
 dest forgyue Peter/that dyd forsake the. Thou
 arte my creatour:& my helper/my maker/and my
 redemer:my gouernour/and my father:my lord:
 my god:my kynge. Thou arte my hope/my trust:
 my gouernour:my helpe:my comfort: my strength:
 my defence:my redempcyon:my lyfe: my health/
 my resurreccyon. Thou art my stedfastnes/my re-
 fuge or succoure:my lyght:and my helpe. I moost
 humbly and hertely desyre and praye the helpe
 me:defende me:make me strong and comfort me:
 make me stedfast make me mery/gyue me lyght/
 visyte me:reuyue me agayne whiche am deade.
 For I am thy makynge/& thy worlke. O lord:
 despyce me not:I am thy seruante:thy bōde mā:
 all though euyl:although vnworthy & a synner.
 But what soeuer I am: whether I be good or
 badde:I am euer thynne. Therfore to whome shall
 I flye:except I flye vnto the? yf y cast me of:who
 shall or wll receyue me. yf y despyce me:& turne

Prayers.

thy face fro me. Who shall loke vpon me? And re-
cogñe & knowledg me (although vnworthy) co-
mynge to the / although I be vyle & vncleane. For
yf I be vyle & vncleane / thou canst make me clea-
ne. Yf I be sycke thou canst heale me. Yf I be dea-
de & buryed thou canst reuyue me. For thy mercy
is moche more the myne iniquite. Thou canst for-
gyue me more the I can offende. Therefore (oh lord
de) do not spyder / nor haue respecte to the nobbre
of my synnes / but accorpyng to the great-
nes of thy mercy forgyue me and haue mercy on
me moost wretched synner. Saye vnto my soule /
I am thy health whyche saydest / I wyl not the
death of a synner / but rather that he lyue / and be
conuerted. Turne me oh lord: to the / and be not
angry with me / I pray the moost meke father / &
for thy great mercy / I moost humbly beseeche the:
that thou bryng me to the blysse / that neuer shal
ceasse. So be it. ¶ **A prayer for wylde. Sap. ix. c.**

Deus patrum nostroru / et dominus mie.



OThe god of our fathers god
of mercy whiche hast made
all wth thy worde / & with thy wyl-
dome haste constytuted man / to
haue dominyon vpon the creatur-
e whiche was made of the: to or-
der the world with equite and in-
spyce / & with a dyrecte herte for
to iudgementes / gyue me the as-
spicient wyl dome of thy seates / and repleue me
not from thy chyliden. For thy seruaunt am I / &

Prayers.

the sone of thy hande mayde/a man weyke and
of lytle tyme and vnsuffycient to the vnderstan-
dyng of thy iudgement and lawes. And yf any
shall be of moost perfyte wysdome amonge the
sones of men/yf thy wysdome ones flye fro hym/
he shal be counted and regarded at nought. Sen-
de thy wysdome from thy holy heuyns/ and from
the seate of thy myghtynes that it maye be with
me/and laboure with me/and that I may know
what is acceptable before the. For she knoweth
all/and vnderstandeth all and shall conduyt me
sobzely in my workes/ & shal kepe me in her po-
wer. And my wordes shalbe acceptable. So be it.

The prayer of Salomon for wysdom.

10. Reg. 10. Chapter.

Tu fecisti domine cum seruo tuo.



Thou hast done (lorde) with
thy seruaunt Dauid my fa-
ther great mercy so y he walked
in thy syght in truerh and iustice
and ryght herte with the. Thou
sauedest vnto hym thy great mer-
cy/and gauest hym a sone to cryn-
ge vpo his trone/as it is at this
day. And nowe lorde god: thou
hast made thy seruaunt to reygne
in the rounce of dauid my father. I am a very ba-
be & knowe not myne entrynge nor my comynge
out/ & thy seruaunt is I the myddest of an infynite
people whiche thou hast chosen/whiche can nor
be nobzred nor cosited for y multitude, wherfore

Prayers.

thou shalte gyue to thy seruaunt an herte apt to be taught: to te entet he maye iudge thy people: and discerne bytwyxte good and euyll. For who can iudge this people: this thy people so many.

For competency of lypunge the prayer of Salomon. **Prouer. the. xxx. Chapter.**

Duo rogauit te ne deneges mihi.



Who thynges (lorde) haue I requyred the that thou woldest not deny me vntyll I dye. Vanite & wordes of lesynge make farre from me. Pouerty or ryches gyue me not. Onely gyue & is necessary for my lypunge / lest perchance beyng in full habos: daunce I myght be prouoked to deny the: and saye: who is the lorde? Or compelled by necessity: I myght steale & forswear the name of my god. So be it.

A prayer of the church of the faythful: for the worde of god to be spoken with boldenes of herte. **Actes the. xiiij. Chapter.**

Domine tu fecisti celum et terram mare.



Lorde thou haste made heuyn and earth: see: & al that be in them: whiche with thy holy spirit by the mouth of our father Dauid thy seruaunt saydest. why do the gentylles fume lyke wylde bores: and why do the people attempt thynges i bayne. The kyn:

Prayers.

ges of the earth be assembled/and the princes be gathered togyther agaynst þe lord and agaynst his chryste/for with out fayle there assembled in this cyte agaynst thy holy chylde iesu (whō thou dydest anoynt) Herode and ponce pylate with the gētylles and people of Israel to do the thynges wth thy power & thy counseyl bydde determyne befoze to be done. And nowe lord caste thyne eye vpon theyr manasses/and gyue to thy seruauntes with all boldenes/power to speake thy worde extendynge thy hande to healynges/ & sygnes/ & wonders to be wrought in the name of thy holy sone Iesu.

The prayer of Chryste befoze his passyon for his church in this worlde. Joh. xviij. Chap.

Pater veni hora/clarifica filium.



Ether the houre is come / glorifye thy sone: that thy sone maye glorifye the. As thou gauest hym power of euery fleshe to the entente that all that thou gaueste hym/ he myght gyue the everlastyng lyfe. And this is euerlastyng lyfe that they knowe onc-

ly the for the true god/and whome thou sendest Iesu Chryste. I haue glorified the in earth. I haue perfourmed the worke whiche thou gauest me to do. And now glorifye thou me father with thy selfe with the glory which I had befoze this worlde was made of the I haue publyshed thy name to the men whome thou gauest me of the

Prayers.

worlde. They were thynne and thou gauest the to
 me/ and they kepte my worde. Nowe they know
 that all that thou gauest me come from the. For
 the wordes which thou gauest me I gaue them/
 and they toke them/ and knew verily that they
 came from the/ and they beleued that thou sent
 test me. For them I aske/ for the worlde I aske
 not/ but for theym whiche thou gauest me becau
 se they be thynne and all myne be thynne/ and thy
 ne myne/ and I am glorified in them. And I am
 nowe no longer in the worlde: but they be in the
 worlde styl: for I come to the / holy father saue
 theym for thy names sake whome thou haste gy
 uen me/ that they maye be one as we be one. whē
 I was with them in the worlde / I dyd kepe the
 in thy name. Whome thou gauest me I kepte &
 none of them perished/ but onely the sone of p
 dicyd that the scripture myght be fulfilled. But
 nowe I come to the/ & these I speke in the world
 that they may haue my ioy replenished in them.
 I gaue them thy worde/ & the world hated them
 bycause they be not of the worlde: lyke as I am
 not of the worlde. I asked not that thou shouldest
 take them away out of the world/ but that thou
 kepe them from the wycked. They be not of the
 worlde/ lyke as I am not of the worlde. Make
 them holy in thy trueth. Lyke as thou hast sent
 me in to the worlde/ so haue I sente the in to the
 worlde/ and for the I do sanctifye my selfe / that
 they also may be sanctified in the trueth. And I
 pray not only for them/ but also for the that shall

Prayers.

belue in me through theyr preachynge: so that
all they may be one. Lyke as thou (father) arte in
me & I in the/ that they also maye be in vs / that
the worlde may belue that thou hast sent me.
And the glorie whiche thou hast gguen me/ I ga
ue it them that they myght be one: lyke as we be
one/ I in them/ and thou in me/ that they may be
made perfyte in one/ and that the worlde maye
know that thou hast sent me/ and loued them as
thou haste loued me. Father/ they whome thou
haste gguen me I wyll that where I be / they may
also be with me that they may se my glorie which
thou gauest me / for thou hast loued me before &
makynge of the worlde. Iuste father/ the worlde
knoweth the not: but I know the & these knowe
that thou hast sent me and I haue made knowe
vnto then thy name and I wyll make it knowe/
to the entent that the loue wherwith thou louest
me myght be in them/ and I in them.

The prayet of the Church for synners. Sapientie. The. xv. Chapter.

Tu deus noster suauis et verus es.



Thou our god arte gentyll &
true/ pacyent and with mer
cy orderynge all thynges. For yf
we synne/ we be thyne knowynge
thy greatnes/ & yf we syffe not/ we
knowe that with the we be reke
ned. For to know the is perfyte &
consumate ryghtwysnes / and to
knowe thy iustye and vertue is the rote of iu

Prayers.

mortalte. So be it.

The prayer and blyssynge of iob in his mood
tribulacyon and takynge away of his goodes.

Job. ij. Chapter.

In tondo capite corruens in terram.



Iob (his heade clypped) fall-
lynge flatte on the grounde
worshypped god sayeng. Naked
I entred out of my mothers wombe/
and naked I shall retourne.
The lord hath gyuen the goodes/
and the lord hath taken them
away. As it pleased the lord so
it is done. Blessed be the name of

the lord. So be it.

Cabhe we be thorowed of god eyther for our syn-
nes/ or that we may be pured by hym/ the prayer
of Tobie. iij. Chapter.

Iustus es domine/et omnia iudicia tua.



Thou art the iuste lord/ and
all thy iudgementes are
true/ & all thy wayes mercy truth
and iustyce. And now lord remem-
bre me and take not vengeance
of my synnes/ nor thynke not on
my offences/ nor the synes of my
parentes. Bpcause we haue not
obeyed thy pceptes therfore thou
hast deliuered vs vp in to these euylles/ in to
confusyon & reproche and to be a fable to al peo-
ple and the gentles. and now lord great be thy

Prayers.

iudgementes/for we haue not done accordynge
to that preceptes/and we haue not walked pure
ly before the. And now lord: accordynge to thy
pleasure do with me /and cheyfly receyue my spy
rite in peace/for it is better for me to dye / then
to lyue.

Another prayer of Hieremye the prophet. Dick. the. viij. Chap.

Sana me domine et sanabor.



Heale me good lord and I
shal be healed saue me and
I shall be saued/for my prayse ar
te thou. Be not thou a feare vn
to me / my hope art thou in the
day of afflyccyon/let them be con
founded that persue me/ and let
not me be confounded/let thē fea
re/ad let not me feare put on thē
the day of afflyccyon / and with double trouble/
trouble them.

Finis.

The contentes of this boke.

The table.

Erist an Almanacke for xxij. yerres.

The Kalender.

A rule to knowe Easter for euer.

The dayes of the weke moratysed.

The x. commaundementes of god gguen by
Moyles and expounded by Chrysse.

The symbole or Crede of the great doctoure
Athanasius called. Quicunq; vult.

The offyce of all estates.

A p̄face.

The foure gospels of the foure Enangelystes.

The Passyon of Chrysse Eggressus est.

The Vater noster / & the Aue maria i Englysh.

The xij. articles of the fayth.

The duety of a Chryssten man.

Auxiliatrix.

The matyrs of our Lady.

The houres.

The Eynsonge.

The Complyne.

The fyftene Mos.

The seuen psalmes / with the Letany.

A prayer for rempyson of synnes.

A prayer for the churche.

A pray for Charpte.

A prayer for peace.

A prayer for mercy.

A prayer for soules departed.

A prayer for the kynge.

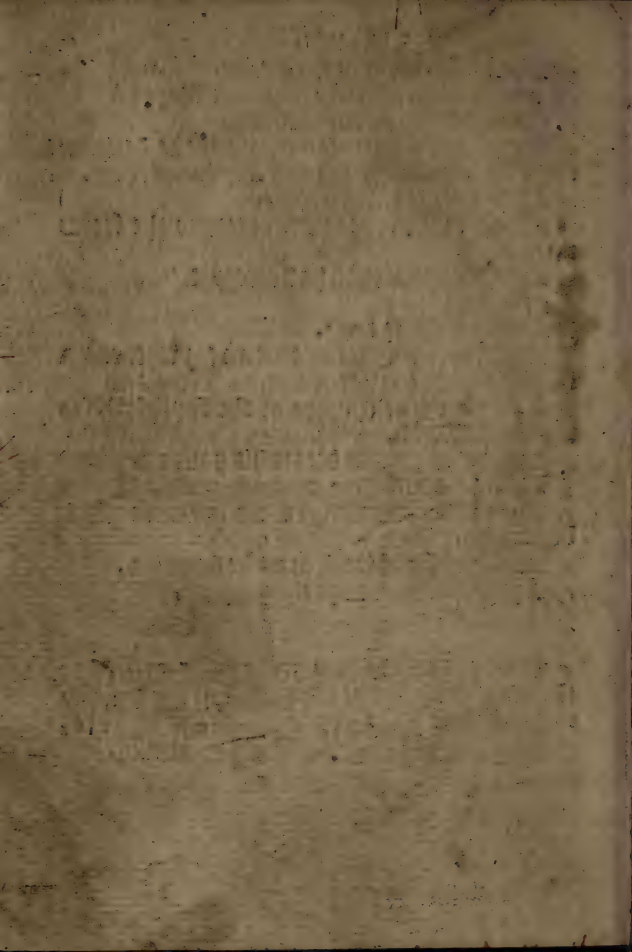
A prayer for all estates.

A prayer for true repentaunce.

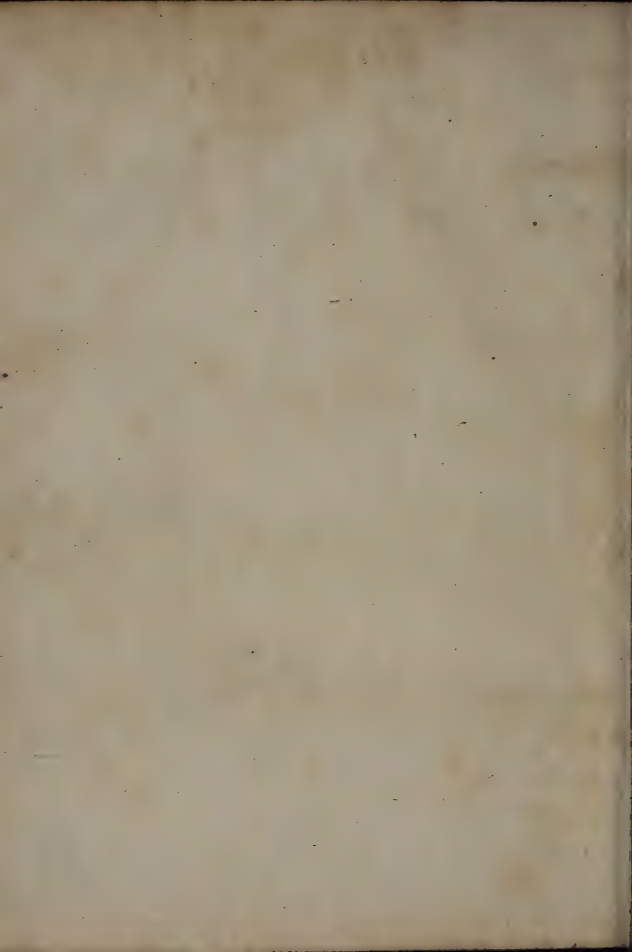
The table.

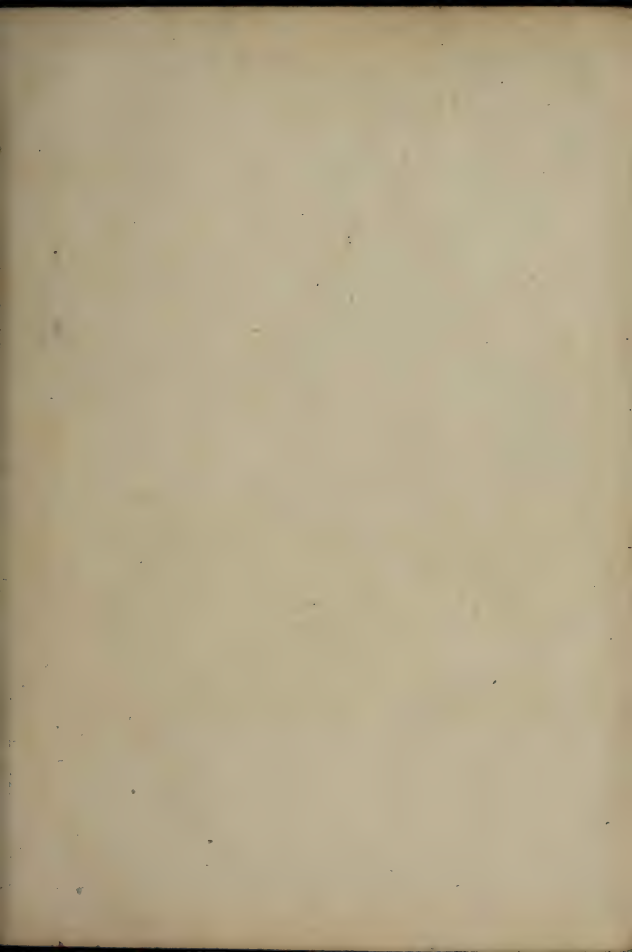
- T**he verses of saynt Bernarde.
- T**he Dirige/with the Commendacyons
- T**he Psalmes of the Passyon.
- S**aynt Hieronis Psalter / with the declaracyons/meanyng/oz sygnifycacyons of them.
- A** prayer of saynt Hierome.
- A** prayer when thou shalte receyue the sacrament.
- A** prayer when thou hast receyued it.
- O** bone iesu.
- C**onditor celli et terre.
- T**he prayers of Salomon/two for wysdome & one for a competent lyuynge.
- A** prayer of the church of the faythfull / for the worde of god.
- A** prayer of Chryste before his passyon.
- A** prayer of the Churche for synners.
- T**he prayer & blyssynge of iob in his moost tribulacyons.
- A** prayer of Tobie when we be scourged.
- A** prayer of Hieremye the prophet.

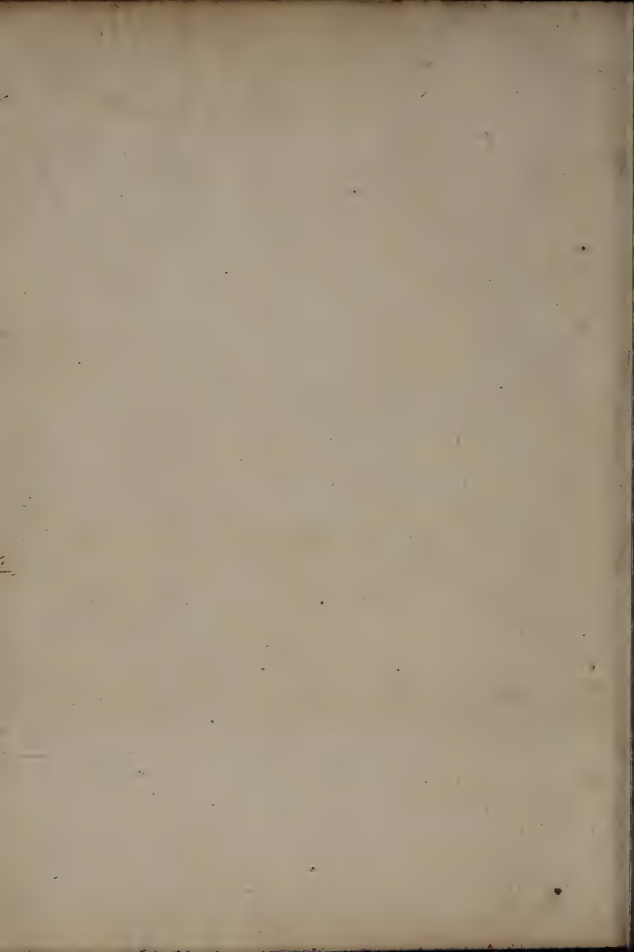
Thus endeth the Prymer in **Englyshe** after the vse of Salysbury/ dilygently corrected & newly imprinted at **Rowen** by **Nicholas le Bour** for **Franchoyx Regnault.** **M.D.CCC.viiij.**











2573/09

KE.1.





